Stri Dharma

Official Organ of the Women's Indian Association

Vol. 6 No. 5] March, 1923 [As. 5 Post free

NOTES AND COMMENTS

Remarkable Reforms under a Woman Ruler

The Indian State of Bhopal has as its ruler a remarkably able woman, the Begum of Bhopal, who administers her State in a progressive spirit that reflects the trend of public opinion and political developments. Her activities in the cause of education, and details of social reform (such as the wholesale gift of clocks to public bodies so as to ensure punctuality) have been mentioned several times before in this paper, but her latest reforms are typical of the influence of woman in public life. Her Highness has introduced total Prohibition in her Sta[...] at a sacrifice of 4 to 5 lakhs of rupees per [...] the State revenue from the sale of liqour [...]s. This inco[...]improvement in ti' 'et in the [...]f corresponding i[...] In this matter'naterial [...]ion of her subjects. [...] lead to both [...] a has [...]s set a commendabl[...] [...]ish [...]vinces and Indian States. [...]eroy to Her Highness, [...]ollowing a visit of the Vic[...] framed based [...] on the [...]ew Constitution has been [...] by which [...] over a [...] of the population is to be enfranchised and to [...]d their representatives to the State Assembly. [...]r Highness is also to be the President of an [...]ecutive Council newly created under the new [...]nstitution. It has been the existence of such [...]neficent women rulers throughout the history [...] India that has given men in this country [...]ch a high regard for women, and, it explains the [...]ady welcome they receive to public offices when [...]y have shown their capabilities. All women feel [...]ittle of the radiance cast on them by the noble [...] humanitarian actions of this great Muham[...]an sister of theirs.

Burmese Woman and Politics

[...]There is no doubt that the Burmese women are [...]wake. In an important annual session of the [...]l-Burma Women's Conference which met in [...]gu they passed Resolutions stating that women [...]ould stand as candidates for the Legislative [...]uncil and for Local Bodies, that they should take [...] the study of law, and that they should not buy [...] more diamonds but spend their money in for[...]rding national causes.

[...] men's Nationalist Conference (Council-entry [...]tion) which was held at the same time and place [...]ed that Burmese ladies should be eligible for election to the Legislative Council and requested Nationalist M. L. C.'s to move in the Legislative Council for the removal of the sex-disqualification. As the terms of the Reform Council of Burma require only a vote of this Council to bring about this eligibility we may expect Burma to take the lead in opening its Legislative Council doors to women after such a mandate from this Nationalist Conference, moved at the first instance by a Burmese lady, Mrs. Thein Maung.

Bengal Brightening

At last Bengal begins to keep pace with the other Provinces of India in giving its women civic recognition. The Bengal Legislative Council has been discussing the recommendations of the Select Committee on the Amended Municipal Act for Calcutta and the Committee's desire that the Municipal franchise should be extended to women brought about a regular tug-of-war between the Council members on the question. The same old arguments were dragged out which had disgraced the former debate on the suffrage Resolution and which then brought about its defeat by 38 of a majority. This time the vote showed that the sides had been equalised. There were 33 votes for and 33 against. The casting vote of the Chairman in favour of votes for women saved the situation, and brings Bengal into the light again.

The Bangiya Naree Samaj, which is affiliated with the Women's Indian Association, had circularised all the members and through its activity in that way and its Deputation to Lord Lytton deserves congratulation on the success of its campaign.

Women Lawyers

The Legislative Assembly has agreed to the principle of the removal of sex disqualification in the profession of law, by referring to a Select Committee Dr. Gour's Amendment Bill to the Legal Practitioners' Act. There was an interesting debate on the subject and only a small number offered any opposition to the proposal. Indeed the only reason mentioned by Maulvi Mian Asjadullah against it was that young women advocates would charm the judges and pleaders and thus cause miscarriage of justice. A well-seasoned and experienced English Judge strongly refuted this aspersion on the susceptality of his colleagues! Of course it is absurd. The Government said before the voting that if the principle was accepted by the Assembly the Government

would itself bring in a legislative measure to give effect to it. So now the opening of the legal profession to women in India is an assured fact.

Suppression of Traffic in Girls

The League of Nations is becoming daily a greater force in uniting the world nations into one common humanity. This is plainly proved by the way it has forced the pace in India in connection with reforms concerning the procuring of girls for immorality. Certain Articles of the International Convention of the League have had to be conformed to by the Indian Government as part of the British Empire and one of these referred to measures which would prevent the procuring of foreign girls for houses of ill-fame. This was drawn up to safeguard all countries from the spread of this evil. The clause in the Indian Bill made 16 the age of consent and only when girls under that age were procured was the crime punishable. Our champion of so many women's causes, Mr Joshi, proposed an amendment to this clause in favour of raising the age to 18. There was a long discussion on the amendment at the recent session of the Assembly in which the opposition to the increased age came from the Muhammadans and the very orthodox Hindus. Mr. Joshi pointed out that of the nine local Governments which had been consulted on the subject, six were in favour of raising the age to 18. No doubt Indian girls attained maturity early, but a girl of 16 could not be expected to defend herself against the fraudulent attempt of others to sell her body, nor be able to form a mature judgment in the matter. Mr. Abdur Rahim wisely drew attention to the fact that it was inconsistent that in respect of property the age of consent was 18 while in that of morality and virtue it was only 16. The voting on the amendment was 43 for and 40 against. This is a great victory for the protection of girls and may have far-reaching effects in changing other provisions in the Indian Penal Code where the majority age is now 16.

Saving the Babies

The quarterly report of the Madras Presidency Maternity and Child Welfare Association is cheering reading. Twenty-one Centres are now working in the Presidency and on an average 1,500 children are being bathed and looked after for general welfare daily. Extra nourishment is given in needy cases to the babies and mothers, in one Centre alone 92 babies were fed on Glaxo. Midwives and Health visitors attached to the Centres are of invaluable assistance in saving the lives of both mothers and children. When this movement has a strong working Centre in every town and village in India, there will be a wonderful improvement in the physique and in the happiness of Indian people. Maternity Homes such as Mr. Jamshed Mehta's in Karachi and Sir Wadia's in Bombay take away half the anxiety of the expectant mother and ensure her the rest and care needed at her time of trial without the responsibility of being at close quarters with her home affairs. It is often the double strain of worry that kills. The Madras Report of Public Health states that 12,000 women die of child-birth every year in the Presidency, a number far in excess of that of any other country.

Dispensaries for Lepers

We draw attention to the movement which has been set on foot largely by the efforts of a Western woman, Mrs. Johnson, to provide for the cure or amelioration of the lot of those men and women afflicted with leprosy to be found in every large town in India. The disease used to be considered incurable but modern science has been able to discover a cure for it when treated in the early stages, and it is a humanitarian duty on our civic institutions to provide remedies such as are outlined in the article found in our pages.

The Indian Honours List for Women

We are glad to notice the names of 15 women in the New Year Honours list. Most of the ladies chosen are connected with the care of the sick or with educational institutions. The popular Madras Commissioner of Girl Guides, Mrs. Richards, has received the Kaiser-i-Hind Medal.

The [illegible]alla Seva Samaj's Annive[rsary]

[illegible]1,000 ladies and girls are reported t[o] [illegible] present at the annual prize-giving o[f] be[illegible] worthy Samaja which took place in its pr[illegible] under the presidency of Mrs. C. B. Rama [illegible] after year Mrs. Chandrasekhara's work [illegible] to this institution bring it incre[ased] devotion and reputation, and widen its spher[e of] prestige [illegible] usefulness. A varied programme of drama English and Kanarese and items of music [were] performed on this occasion. In distributing [the] prizes the President laid stress on the desirab[ility] of postponing the marriage of girls as lat[e as] possible so that they might take advantage o[f the] opportunity afforded by the Samaja of securing education and training which are so necessary [for] fitting them for the more serious duties of [the] household and the world in the future.

Another Municipal Woman Councillor

Anantapur Municipal Council in Madras P[resi]dency is the latest to honour itself, and b[e] equip itself, by the addition to its membersh[ip of] a Woman Councillor, Miss Krillies. She has [been] most helpful to the Anantapur Branch of [the] Women's Indian Association by the practical religious lectures she has kindly given it [from] time to time. Anantapur is one of the most n[ew] formed Municipalities in South India and it is [good] to find it starting level with the spirit of the t[imes] in its nomination of a woman member.

Public Welcome to the First Lady Magistrate

There was an extremely friendly feeling in [the] atmosphere of the Court on February 12th ot[...]

Mrs. Cousins, B. Mus., took her seat on the Saidapet Bench of Honorary Magistrates for the first time. Speeches welcoming womanhood, in her person, to the judiciary of India were made on the occasion by the Deputy Collector, the President of the Bench and the Chief Vakil of the Court, after which Mrs. Cousins and these gentlemen were presented with fine rose garlands. A large number of visitors came to celebrate the event and photos were taken. India always sees the significance behind the passing event and celebrates the eternal in the temporal.

The Delhi Conference

A most important Conference was held in Delhi last month to outline the programme of work that must be done to educate the people all over India before the coming elections. Sir Tej Bahadur Sapru was President and Dr. Annie Besant Secretary of the Conference, and the great inspirer of its deliberations. Many of the leading men of India were delegates. The Women's Indian Association was represented by Mrs. Jinarajadasa. Now that the women of Madras, Bombay and the U. P. have the vote it is of the first importance that they should be instructed as to how to use it. The more possession of the vote is only of value if the instrument of the vote is used to obtain reforms and to get wise laws passed by the people's representatives in the [illegible]lative Councils and Assembly.

The Record Proportion of Women Voters

[illegible]is Highness the Thakur Sahab of Rajkot State, [illegible]th of Bombay) has introduced a scheme of [illegible]orms for His State in which 27,209 people have [illegible] enfranchised, 13,300 of them being women. [illegible] latter feature is specially praiseworthy showing, [illegible]t does, the liberal-mindedness and true states-[illegible]ship of His Highness. This is the largest pro-[illegible]tion of women voters enfranchised so far in [illegible]dia, and as education is well advanced in this [illegible]all State it is likely that women will use their [illegible] intelligently and in large numbers.

The Proposed Salt Tax

Women will be amongst the strongest protesters [illegible]ainst the iniquitous Salt Tax that has been [illegible]oposed by the Government to make up the Budget [illegible]ficit of India. To be forced to pay double for one [illegible] the necessities of life is a tax which is out of all [illegible]oportion hard on the poor as compared with the [illegible]h. It will press directly on the women of the [illegible]untry and is calculated to turn them all against [illegible]e Government just at a time when it most [illegible]eds their support. If women were on the Retrench-[illegible]nt Committee we have not the slightest doubt [illegible]at other means would be found for saving and [illegible]ocuring money rather than by taxing such a [illegible]iversal constituent of food. The men represen-[illegible]ives must speak out strongly the protest that [illegible]ll go up from the women of their households [illegible]en the latter realise what menaces their slender [illegible]sources.

COOKING AND POLITICS

BY FRANCISCA ARUNDALE

The title of this paper may be considered somewhat strange, for indeed it is neither a paper on cookingnor on politics and it might be questioned why then place these two subjects as the title? I have done so, because it is considered, all over India, that cooking is pre-eminently woman's work. There are certainly no better cooks than Indian ladies and however much girls in England may learn cooking at school, as they do now, the teaching does not come up to that which is given to the Indian girl by her own mother in her own home. Now what are the qualities that characterise the Indian lady in her cooking? I have been in many Indian homes, I have even been allowed to watch an Indian lady preparing food, and it seems to me that the characteristics displayed in the privacy of the home might be carried out by the women now emerging for more extended work in the outer world.

"The thoughts of men are widened by the process of the suns," and so are the thoughts and actions of women, but it should be their constant care to give to the duties in the outer world the same punctilious attention that they would give to the household duties in the home. Let us quickly run over the qualities so lavishly displayed by the Indian lady in her cooking, in the home. First knowledge, then cleanliness of person, kitchen and utensils, preparation of material, patience and attention during the process. No hurry, no chance work, condiments and spices are added with knowledge and attention, and thus the perfect result gradually evolves through the care and thought of the worker. It is this example of woman's work that needs to be placed before the eager and enthusiastic women desirous of participating in work for the outer world.

One of the first requisites is knowledge. No one would consider that a girl, who had never done any cooking, could at once turn out a properly cooked and palatable meal. The woman who would join in the work of ameliorating the conditions that prevail in the world must study those conditions, and the remedies to be applied. This is not a slight task, for the ramifications of evil pass through many stages and have their origin often in many collateral causes. Take for instance the question of infant mortality, there are many causes which lead up to the terrible state we find prevailing in our cities. In order to be able to work on the lines likely to help to remedy the evils, we must know the existing condition and the women must do more than simply denounce the evil, they must be prepared to make suggestions for remedies, and be able to give good reasons, carefully thought out, for any proposed line of action. Study and knowledge are required for this, and no one who has not studied social problems most carefully can be considered qualified to speak, or be likely to obtain a hearing and co-operation from thoughtful and intelligent men. As

in the case of the child who is beginning to cook, there must be teaching and knowledge. The Reformer must not only put the water on to boil, but must know what ingredients he is going to put in. Reconstruction is not merely pulling down, but rebuilding with good material.

The next qualification in a good cook is cleanliness, and this qualification for work in the outer world is of the gratest importance for the best results—cleanliness of the person working, cleanliness of the materials used. This will give single-minded devotion to the work, not for the sake of glory or fame to the individual, but there will be the unselfish desire to help in whatever way help can be given. Cleanliness of material, the knowledge and the discrimination between right and wrong, good and bad methods. It is very necessary to consider the effect that any proposed measure will have. Is it of merely temporary application, does the method involve injustice to other classes of the community, is it such that will conduce to the progress of humanity as a whole on the upward line of evolution? All these problems need a single mind, an unselfish heart, because it is only where there is unselfishness and single-mindedness that true discrimination can be given. It is often said, and said truly, that politics excite the worst passions of human nature—any methods, good or bad, are employed to gain the results desired. Let us hope that with the entry of women into the field of politics, purer and more spiritual methods may prevail, it is for us women to see that this should be so. As a rule women have a purer and more spiritual ideals than men, especially the Indian woman who has developed through the ages self-abnegation. She must not lose this priceless inheritance, but with the light of knowledge, bring her highest to the work of aiding men in the endeavour to reform abuses and bring about the welfare of the race.

Then we come to the preparation of material. No one would say that the cook who throws the rice into the pot, carelessly and without examination, is a good cook. I have seen the lady of the house engaged in looking over the rice most carefully, I have joined in the work, and I know the care and attention required to eliminate, from the wholesome grain, deleterious matter. This is not difficult in the preparation of physical food, but far more care and attention is required, far more knowledge, when dealing with causes having a wider effect, there the qualification of knowledge becomes most necessary, the judgment to discern what may be deleterious or what may be useful and conducive to the well-being of the community.

We come next to the very important quality of patience. Too often, in our enthusiastic impulses, we enter political, or social work full of eagerness and good intentions, but the good intentions do not always bear fruit as they should. We become discouraged and sometimes the feeling comes, that it is hopeless to try. We should remember, what we have been told, that there is no failure so long as we keep trying. Suppose we wish to have the Municipality pass some measure which we believe to be for the benefit of the community. Apparently all our efforts fail. Are we to be discouraged on that account? The apparent failure may be the first step to success. There is nothing more important than to familiarise people with an idea. They may reject it strenuously at first, we may even have to alter the presentation, we may even have to subordinate ourselves, and to let another carry our ideas a stage further. Still our first efforts were not in vain, and if we are not seeking our own glory we shall rejoice that we were able to sow the seed although another gather the fruit.

The social and political worker must be constantly on the alert, watching the signs of the times, *and when the water boils throw in the rice.* It is well to have constant meetings so that each worker may bring her own experience, her own attitude of thought, her own observations to be considered by her co-workers. "In the multitude of counsellors there is wisdom," and if the counsellors are patient, single-minded, not seeking to shine before others, even the youngest may be able to contribute some wise counsel. Co-operation is most essential. "Union fait la force" as our French brothers say,—in unity is strength. We must also support those who h
the privilege of working in the forefront
them, without envy or jealousy, whole-
support wherever we can. It is indeed a g
privilege for the women of this century,
country, to realise that they have now the
bility of developing that portion of their natu
has hitherto remained in abeyance. Hithert
fined to the restricted sphere of the home
have been unable to take any part in the
work of the outer world. But there is no cau
regret. The qualities that have made the
women what she is, have been gradually dev
till at last she stands pre-eminently fitted to
her part in the world's work. The patience th
shown out in the life of the home will,
enlightened by knowledge, bring the work
success in the wider sphere of action.

This brings me to my last point, which is als
first, SEEK KNOWLEDGE. Let us examine
capacities and find out what is our best line of a
without trying to imitate that of another.
strand is necessary in weaving the web of prog
We can each contribute something, let that s
thing be the best we can make it. Thus with j
eagerness in the pursuit of knowledge, patience
determination to apply that knowledge for the
of the world, with a pure heart and single m
woman will take her rightful place as co-wo
in the great scheme of evolution.

" He who, being a man, remains a woman,
become a universal channel."

Laotze. 550. B

BOMBAY QUARTERLY NEWS

(From Our Special Correspondent)

1. The most important news of the quarter is the successful return of four ladies at the last Municipal Election, *viz.*, Mrs. Hodgekinson, Mrs. Naidu, Mrs. Gokhale and Miss Lotewalla. Our congratulations to them all, especially Mrs. Hodgekinson, who unsupported by any organisation worked single handed for it, and only those who have any idea of things can understand how difficult that job is. The other three ladies had the whole-hearted sympathy and co-operation of the Nationalist party.

2. The success of Miss Mithan Tata in England as the first Indian lady barrister is a matter of pride to all Bombay people.

3. The Bombay Women Graduate's Union has issued an interesting Annual Report of its work.

4. An important item of the quarter was the Red Cross week in Bombay Presidency. Throughout the whole of the Presidency women of all classes, races, and creeds gave a noble response to Lady Lloyd's appeal and worked wholeheartedly and energetically to make it a success by organising concerts, bazaars and fetes. These realised a considerable sum of money that will help the poor and suffering.

5. A movement is on foot to ask Government to appoint women as Hon. Magistrates and Justices [illegible]e Peace so that the former may be able to try [illegible]len prisoners in indecent cases of assault, etc., [illegible] the latter give facilities to women, as many [illegible] great difficulty in seeing busy men.

[illegible] Miss Engineer and Miss Raby have been [illegible]ointed non-official lady visitors for H.M.'s [illegible]ons.

[illegible] Miss Captain and Miss Raby have been [illegible]rking with a view to ascertaining the condition [illegible] women prisoners in Police Courts. At present [illegible]ere is absolutely no sanitation there to speak of, [illegible]d no privacy. Cases of prostitution are heard in [illegible] open courts. First offenders and old offenders [illegible] kept together in the prisons, and there is on[illegible] [illegible]firmary for them.

8. Ladies in Bombay are beginning to take more [illegible]terest in Municipal affairs as is proved by the fact [illegible]at the Women's Council sent in a resolution [illegible]emanding a vigorous campaign against Malaria.

9. The Girl Guides movement is getting stronger [illegible]nd its good effects are beginning to be seen in [illegible]nproved physique, as well as in a decided change [illegible] the character of the girls.

10. The Rescue Home started by the Women's [illegible]ouncil for the shelter of women who wish to give [illegible] that life, and for the children of Prostitutes, is [illegible]ing very good work. The inmates are taught to [illegible]w, cut out, knit and look after the house.

11. A meeting of the ladies of Bombay is to be [illegible]ortly called to congratulate the four ladies who [illegible]ave been returned to the Corporation.

12. Some of the Hindus are at last interesting themselves in the question of widow re-marriage and making an attempt to cultivate public opinion as well as inform it as to the miserable lot of these unfortunate women.

IN THE AIR

BY MIRIAM DHANAKOTI RAJU

[The following article will interest our readers not only because of its subject, but especially because it is an actual experience of an Indian young lady in Madras who flew from London to Paris].

What a queer feeling of accomplishment comes, when you find yourself actually standing on the shores of England—England of which we have read so much, and learnt so much.

London's bustle—trams, trains, cars, buses, people, all rushing, endlessly rushing, is the first attraction to the visitor from India. Still more thrilling are the tubes underground with their mysterious stations, lifts and moving stairs.

Then you go round seeing history—all the famous places and buildings, even the characters themselves which are brought again to life in the wonderful Wax Works of Madame Tussaud,

Another joy is visiting the watering places and at last to be roaming in the lovely quiet country parks, which are just as you find them in books and letters. It was in one of these suburbs, Croydon, that I first saw dozens of aeroplanes together; and it was there, after watching numbers of folk having ten-minute "Joy-flights" in little two-seater aeroplanes, that an irresistible desire possessed me, and I decided within myself that, on my way home to India, I would fly from London to Paris.

Seats were to be booked a fortnight in advance. I booked mine with the hope of having some friend to join me, but alas, none were willing to risk their lives. In fact, all possible was done to dissuade me from flying! The week before there had been a terrible disaster.

"How could I possibly go alone?" "What would my parents say if anything happened," for I had not written for their consent. I doubt if I ever would have got it, had I given them weeks and weeks of notice in which to terrify themselves.

But a strange determination came, (I wonder at it now), a determination that steeled itself against all the ghastliest fears.

The day arrived at last. I went down by train to Croydon, instead of in the Handley-Page bus which came round to collect passengers, for I wanted to be with the friends who had come to see me off.

We reached the Air station. Two wee suit-cases were weighed, the passport examined, and before I realised much, a man walked up and said, "This way, Madame." Friends were not allowed any further than the white enclosure which bounded the huge "maidan" where the aeroplane stood. Stunned with that summons, good-byes were said, and I

followed the man, still feeling stunned, and very mechanically got into the huge shuttle-shaped object. Just as I was going to sit down, my eye fell on a notice in large print, "Each passenger provided with basin and life-belt". I had seen aeroplanes from the outside, and I thought I knew exactly what I was going in for, but that really was slightly more than what I expected! I hesitated a second, my heart gave a little flutter, but soon I realised that I could not now withdraw, and the only way was to be quite determined not to need such paraphernalia, —at any rate, the basin. Fate, more than I, had to determine the use of the belt. Yes, I was all alone, and whatever happened, I was not going to look scared, or dream of a breakdown. Never.

Such a buzzing and whirring!—the engine was working, and the huge fan-like blades on either side were flying round. How the whole aeroplane vibrated! We moved, and, taking a turn at lightning speed, then a slight jerk, we were whisked off earth into the cushioned air. Then every minute we rose higher and higher.

A delicous feeling of airy lightness!—to be flying, and to be looking down on earth from such superior heights!

There were ten of us fellow-passengers. Some did feel very unhappy, especially when there was a sagging motion, a sensation very akin to the fainting felt when one is suddenly jerked down in a lift. But on the whole we kept steady, so steady indeed that I had to remind myself that I was flying. I was really very happy, and wore a face that made others think that I had been flying all my life! I looked down through my long narrow glass window all the way. How we flew over miles of country covered with green tree-tops, dotted here and there with houses, and laced with ribbon-roads! Then appeared an occasional farm where minute cattle grazed. On and on we went till we flew right off the end of England. The cliffs grew fainter and fainter every second. We were over the Channel, which looked more like a stream, with toy ships sailing on it. All trace of land disappeared and we sailed into masses of cloud and nothingness, out of which eventually loomed the dim coast-line of France. I felt as if we were flying over a map. Once more we were above solid land, but it was rather different from that we had just left. There were houses and trees and forests but cut by straight, straight roads crossing each other at perfect right angles. On and on we went and then suddenly but most gently swooped down, and the wheels were catching the ground once more: it was the Paris aerodrome. My air-trip was ended. The air-tight door was opened, and we stepped out one by one (very much after the style of the Ark, I thought.) Tickets were collected. Customs examination over, a huge bus carried each one to his or her destination.

Human fellowship, for progress within and without our borders, ideas and commodities, must pass freely from one nation to another.

Bibby's Annual

HELP FOR THE LEPERS

(From a Correspondent.)

In the Bihar and Orissa Legislative Council on the 21st February a Resolution was moved by Babu Devaki Prasad Sinha proposing that leper dispensaries be established in the important towns of the Province.

In replying to the Resolution, the Secretary in the Department of Public Health stated that in the opinion of the Inspector-General of Civil Hospitals it was not desirable to establish small hospitals for the treatment of the disease, and that better results would be obtained if the lepers were treated in segregation camps and mission hospitals.

From an academic point of view this may be correct, but thet fact remains that according to the census returns, in which it is notorious that the number of lepers is greatly under-estimated, there are in Behar Province alone 16, 935 lepers, of whom 1,436 are in institutions of the nature referred to. The remainder apparently are receiving no treatment at all.

There appears to be a certain amount of misconception both on the part of the proposer of the resolution and of the Inspector-General of Civil Hospitals. The greatest authority on leprosy at present is probably Sir Leonard Rodgers, and the following are extracts from a speech of his in a discussion at the East Indian Associ
on "Leprosy in India."

"The problem of leprosy in India is indeed
of the greatest difficulty and magnitude. Dr. M
recent estimate of from one half to one mi
lepers in India is partly based on enquirie
Calcutta showing that only two out of thirty le
many being well marked cases, had been retu
as such in the census, and my own opinion is
there cannot be less than half a million as
numerous early cases are certainly not recorde
the returns, while we know that many of them
infective on account of their nasal discharges
taining many lepra bacilli. Segregation meas
have undoubtedly proved of great value in redu
leprosy in several countries in which they h
been properly carried out, but the long incuba
period of the disease, probably averaging from si
eight years, and the difficulty of recognising
earlier, but still infective, stages of the dise
greatly increase the difficulties of its succes
application, for the early unisolated cases h
materially to keep up the infection, while it is q
natural that such patients should hide their trou
as long as possible. For this reason the le
asylums in India are very largely occupied
advance cases, some of which, especially
anaesthetic ones, are by no means the m
dangerous as regards infective power. It is h
that the recent advances in obtaining a much m
effective treatment of leprosy should prove of
greatest service in the near future, for how grea
will the problem be simplified when the early
effective cases, instead of having every inducem
to hide their disease and keep out of the asylu

as long as possible, learn that the earlier they go to them the better their chances of being so effectively treated that they will lose their infective powers and be able to return to their homes under a system of regular inspection to ascertain if they are remaining well, and that is the hope we can now confidently hold out to them."

* * *

"American workers in Honolulu modified my method slightly by making ethyl-esters instead of sodium salts, which we had also made in Calcutta, and these have the advantage that they are effective by the simpler subcutaneous or intramuscular methods, and Dr. Muir, whom I was fortunate enough to persuade to continue my researches in the Calcutta School of Tropical Medicine, when I left India, is now using this preparation in an almost painless mixture on a large scale. As 100 injections can be given in an hour, and it is antiseptic, the method can now be easily carried out in all leper asylums as well as in any hospital, and early cases will thus be able to get the improved treatment without difficulty."

* * *

In the second of the passages above quoted, it will be seen that Sir Leonard Rodgers mentions that the treatment can be given in any hospital, as well as in a leper asylum.

While it would no doubt be highly desirable that leper dispensaries should be established as widely as possible throughout the Provinces, if financial or
difficulties stand in the way of this, it should
nderstood that this is not absolutely necessary,
similar results can be obtained by issuing a
ly of medicines to all hospitals and dispensa-
in charge of Assistant Surgeons, supplying
n with literature on the subject, and directing
n to treat cases of leprosy as they would those
ny other disease the patients suffering from
ch go to the hospital for treatment. Experience
ws that this can easily be done, and all that is
ired is the extension of the system. In very
ge centres like Patna itself, the maintenance of
parate leper dispensary is desirable, but in ordi-
y mofassil towns the work can be carried as
t of the ordinary hospital routine, provided the
sistant Surgeon is keen on his profession, and
es not shrink from unpleasant or possibly some-
at dangerous work. These risks are taken as a
atter of course in connection with other diseases
d now that leprosy has become amenable to treat-
nt, there is no reason why they should not be
en with regard to it also. However in order to
rcome the traditional feeling of repugnance in
ard to this disease, it might perhaps be desirable
give an extra allowance to Assistant Surgeons
o display special interest in the work.

As compared with the course which appears to
l favour at present that proposed possesses the
lowing advantages:

n order to maintain leper asylums, large sums
uld have to be granted, the existing asylums
ving little or no spare accommodation, whereas only a small sum is required for the upkeep of a leper dispensary and nothing but the cost of the medicines for giving treatment at a hospital. The human element should also be taken into consideration. Many persons belonging to the well-to-do classes are stricken with this terrible disease, and very naturally they shrink from the thought of entering any asylum, although, as has been abundantly proved, they are most anxious to obtain treatment. Dr. P. C. Roy, Superintendent of the Sanitary School, Gulzarbagh, has received letters on the subject from the Government of Assam, high officials in Nepal, the Municipality of Karachi, and from other distant places, and a patient has come from Calcutta and is staying at Gulzarbagh in order to obtain the treatment.

To put it briefly, the question is this: There are at least 15,499 men and women lepers in this Province alone who are not receiving treatment, and who are a source of great danger to the public. Are they to be left in helpless misery, and the cure withheld from them, or is it to be made available to all so far as is possible, in the manner in which they can most easily take advantage of it? There appears to be only one reply possible.

THE VIEWS OF A STRI DHARMA SUBSCRIBER

It is the most commonplace thing to say that in India the progress of women is hampered by women themselves. There may be a particle of truth in it, but whose is the fault? The fault is not their own, but belongs those who are all supreme in Indian life—men. Men have long neglected them and utterly forgotten the precept of their law-giver that "where women are respected the goddesses are pleased". It is no wonder that the goddess "Rajalakshmi" deserted India and deprived her of her independence, because she could not bear to see the Lakshmi of the house so sadly neglected and kept in subjection. When women are shown proper respect and given their due share in life, the goddess will return and India at no distant time will realise her goal.

Happily there are signs now to show that men have awakened to their long-neglected duty and inevitably women also. The latter have started leagues and associations and have been doing useful work. The success they have achieved is due in no small measure to the help and sympathy given by men. As one of the eminent leaders of India remarked once, men and women are the two eyes of the nation, and the work of one without the assistance of the other is imperfect and incomplete. If more men and women come forward ready to help the uplift of their women every village will be able to boast of a Seva Sadan or a Mahila Seva Samaja like those which have been doing such excellent work for the advancement of women in Poona, Bangalore, Bombay, etc. Much has been said of the role of woman in nation-building, but that of man is no less important, especially in India where he is all-powerful. Unless the impetus comes from man, woman can do very little.

WOMEN ALL THE WORLD OVER

China

The economic independence of China's womanhood is making rapid progress. Firstly, because in the middle and lower classes of Chinese society the wife is the economic helper of her husband. She generally has a vocation which according to her early training may be that of an agricultural worker or of an expert in some household art. Secondly, certain jobs, even in factories, seem to be peculiarly fitted to women and girls, especially those operations which require patience, precision, and dexterity. There are in Shanghai City about 60,000 silk workers, mostly women, the treasurers, supervisors, and messengers, however, usually being men. These women have to work 12 hours a day and their wages are about 9 annas a day. Last August these women organised the first strike of women in China, 20,000 of them coming out of the factories. With banners and placards they paraded the streets in order "to make the world know their harsh conditions." The strike was unsuccessful, but it taught the women lessons in self-organisation which will bring more effective results to future protests.

The greatest enthusiasm was shown at a mass meeting in Hongkong in support of the Governor's Bill for the abolition of girl slaves, of whom there are over 8000 in the city. The meeting was also notable in having a Chinese woman speaker.

Japan

Many leading Japanese women educators and social workers have started a "Women's Property Campaign". According to the present laws women's right to possess property is not recognised.

England

There are 16 women Chiefs in public libraries in England, and considerably over 1,000 women assistants. In the Library Assistants' Association alone, there are 330 women members out of a total membership of 660. The Public Library at Worthing has a woman Chief, with a staff of women assistants.

In his presidential addeess at the meeting of the Diocesan Conference at Sheffield, the Bishop of Sheffield (Dr. Burrows) referred to the dearth of male candidates for the ministry, and expressed a hope to improve matters by giving the ministry of women a permanent place in the machinery of his diocese.

America

Mrs. Nolan, the widow of Mr. John Nolan, who was Republican member for one of the San Francisco districts in the House of Representatives, and a prominent Labor Leader, has been elected to fill her late husband's place in the House of Representatives. She will be the only woman member of that body in the next session of Congress. In her electoral contest Mrs. Nolan defeated six men.

Mrs. Charles H. North has been elected Judge of the Juvenile Court in Clinton Country, New York, and Judge Florence Allen, of Cleveland, Ohio, one of the most able and most prominent women Judge's in the United States has been elected Judge of the Ohio State Supreme Court, the first woman to be thus honored. Judge Allen was also the first woman Judge to sit in a Court of general jurisdiction, the Court of Common Pleas.

Italy

Signor Mussolini has consented to receive a deputation from the Ninth Congress of the International Woman Suffrage Alliance, which will be held in Rome from May 12th to 19th.

Africa

In Rhodesia, women enjoy a fuller political freedom than in any other district in South Africa. Not only are they enfranchised, but all the professions are open to them on equal terms with men, and it is expected that several women candidates will be returned to the Legislative Council at the next elections.

The South African Women's Party has decided not to work for the return of their party candidates until they have succeeded in obtaining votes for women. We congratulate South African women on this bold step forward; men members of Legislative bodies will not be long in enfranc[illegible] women when once they understand that it [illegible] price their women relations put upon their [illegible] ance.

Rhodesia stands apart from the Women's [illegible] African Party and from the Union of South A[illegible] The women who have recently been again [illegible] the vote believe that if Rhodesia were to [illegible] into the Union the women would quickly ge[illegible] vote.

South Australia

Miss Harriet Stirling has been appointe[illegible] President of the State Children's Council of [illegible] Australia. Miss Stirling is the first woman i[illegible] State to receive such an appointment, and sh[illegible] for many years given faithful service as a me[illegible] of the Council and as a Magistrate of the Child[illegible] Court, and is ably qualified for this important [illegible] tion.

The women of Australia are putting forth sp[illegible] efforts to send one delegate from each State to [illegible] International Woman Suffrage Alliance Con[illegible] which will be held at Rome in May. They [illegible] getting up special funds for paying the trave[illegible] expenses of the delegates, as they consider suc[illegible] Congress will bring fresh inspiration to all wo[illegible] to link the races together, to aid in preventing [illegible] and to formulate a Woman's Charter which [illegible] great meeting will give each strength to bring a[illegible] message of the Congress to her country.

35

TAMIL

"மகளிர் நிலைமையும் மனத்துயரும்"

BY BHARATA PUTRI

இவ்வுலகிலுள்ள ஜீவர்கள் பொதுவாகத் துன்பத்தையே ஆபரணமாக வுடையாரென்றாலும், உற்று நோக்குழி அவ்வவர் தன்மைக்கேற்ப உட்பிரிவுகள் பல உள. அவைகள்—வறுமைத்துன்பமென்றும் புத்திர மித்திர களத்திராதியால் நேருந் துன்பமென்றும பலவகைப் பிணிகளால் நேருந் துன்பமென்றும் அநாதி தொட்டுள்ள ஆணவ மலத்தால் மறைப்புண்டு தன் சொரூபம் தெரியாமல் செல்வப் பெருக்கால் இறுமாந்து தான் ஆண்டானென்றும் பிறர் அடிமைகளென்றும் கருதி அநேக விதத்துன்பங்களுக்குட்படுத்த வினைக்கேற்ப அவர்களுக்குள் அடங்கி நின்றநுபவிக்கும் துன்பமெனவும் இன்னும் இத்தகைய பகுதிகள் அநேகமுள—ஆனால் இப்பகுதிகளில் பெரும்பான்மையான துன்பத்தை புரித்தாகவுடையவர்கள் பேதமைப் பெண் பாலரும் சிறுபான்மை பாகஸ்தர் ஆடவருமாக முடிகிறது. சிறுபான்மை பெண் பாலரிலும் சிலர் மேற்கூறிய துன்பத்தினை மிகுதியும் அனுபவிக்க மார்க்கமில்லாமல் நல்வினைப் பயனால் பெருஞ் செல்வமும் மனமொத்த தலைவரையும் பெற்று வாழ்வுற்றிருக்கின்றனர். இத்தகைய செம்மைப்பாடுள்ள பெண்கள் ஆயிரத்திலொருவரெனக்கூறலாகுமன்றி நூற்றிலொருவரென கூறக்கிடைப்பதரிது. ஆதலின் பெரும்பான்மையான பெண்களின் நிலைமைகளைப்பற்றி சிறிது கவனிப்போம்.

எல்லாத்துன்பங்களிலும் வறுமைத்துன்பமே கொடியதென்பதுண்மை. இதுபற்றியே "கொடிது கொடிது வறுமை கொடிது" என ஔவைப்பிராட்டியாரும் விளக்கி[…]னர். அத்தகைய முதற்றுன்பம், உற்று நோக்கு[…] பெண்களுக்கே முழுச்சுதந்திரமுடைத்து. ஆட[…]காட்டிலும் பதின்மடங்கு அதிகமாகிய ஆடையாபர[…]ளைப் பெண்களணிந்தபோதிலும் பரதந்திரமானதே […] சுதந்திரமாக அணியப்பட்டதல்ல. காரணம் சுய[…]த்தியம் ஆடவர்க்கேயுள்ளதன்றி பெண்களுக்கு […]யளவும் இல்லாததே. தேகாதிகளைத்தானென மருளும் […]மாவைப்போல் எவ்வளவுகாலம் யாவும் தன் சுதந்திர[…]நினைக்கப்பட்டாலும் முடிவில் ஆன்மாவின் சுதந்திரம் […]கவும் தேகாதிகளின் சுதந்திரம் வேறாகவும் ஒழிவது[…]வே பொருளைத்தேடுமாடவர் சுதந்திரம் வேறாகவும் […]களின் சுதந்திரம் வேறாகவும் நிற்கிறது. இது […]ரண காலங்களில் தோன்றாவிடினும் குடும்ப விவ[…]ங்களில் வருத்தம் தோன்றும் ஒவ்வோர் சமயங்களிலும் […] சுதந்திரமென்றும் செல்வமுடைய ஆடவர் இப்பெண்[…] அடிமைகளை நடத்துவதுபோல் கேவலத்தன்மையாய் […]த்தி இகழ்ச்சியான பலமொழிகள் வழங்கி அவர் […] மனம் இல்லறக்கடமைகளை மீறி வேறுபடும்படி […]வளவு கொடுமையாக நடத்திவருவதால்) தோன்று[…]ழிய இடம் இல்லை. முழுமூட பத்தியுடைய பெண்க[…]ரணிலும் மிக்க துயரத்தை யுண்டுபண்ணக்கூடிய இத்[…]கைய கொடுமைகள் கல்விப்பேறும் நுண்ணறிவும் உடைய […]ளாயுள்ள பல பெண்களுக்கு எவ்வித பெருந்தாக்குத[…]வும் சஹித்தற்கரிய சங்கடமாகவும் எண்ணப்படுமென்[…] அறிவுடைய ஆடவர்க்குமே தெரியாமற் போகாது. […]ந்த கல்விப்பாடும் விவேகமுமுடைய ஆடவர்கள் தாங்கள் […]துளியுற்றகாலத்தும் இப்பெண்களின் போலிச்சுதந்தர[…]மையை யுணர்ந்திலராதலின் சங்கட்டுற்ற வெகு[…] நல்லறிவால் தணித்து அவ்வெகுளிக்கு இப்பெண்[…] எதிரியாக்காமல் தமது தகுதிக்கிழுக்கை வருவித்துக்[…]ள்ளாமல் சமாதானமடைவர். மேற்கூறியதன்மை[…]துமற்ற பல ஆடவர்கட்கும் அநாகரிகமான நடைகளும் அதனால் இப்பெண்கள் அடையும் துன்பங்களும் விரியக் கூறுவது அனுசிதமாகும். பாருங்கள்!! சர்வஜீவதயாபரனான கடவுள் அறிவு, உணர்வு, முதலிய அனைத்தையும் இருபாலருக்கும் சமமாக அளித்திருக்கவும் அதை அனுபவிக்கும் பாக்கியம் அரிதாகின்றது. பெண்பாலர்க்கு ஆடவனது சகாயமும் ஆதரவும் எத்துணையுமின்றியமையாததோ அவ்வாறே தேடியபொருளால் இல்லறம் நடத்தும் பெண்பாலரின் துணையும் ஆதரவும் அவசியமுடைத்தேயாகும். ஒருவரது கடமைக்கு மற்றொருவர்கடமையும் பொறுப்பும் குறைந்தனவல்லவென்பது நெறிப்படியொழுகுவோர்க்கு உள்ளங்கை நெல்லிக்கனிபோல் விளக்கமாகும். இவ்வுண்மையறியாது பொருளீட்டும் காரணமொன்றினாலேயே தமது கடமையே பொறுப்பேறிய தெனக்கருதி தமக்கென்றைக்கும் இன்றியமையா அருந்துணையாய் ஒத்து நின்று இன்பதுன்பங்களை யனுபவிக்கக்கூடிய இல்லறக்கிழத்திகளின் கடமைகளை யிகழ்ந்து இடர் செய்வதால் அத்தகைய ஆடவர்களை மணந்த பெண்களுக்கு வறுமைத்துன்பமும் அதுகாரணமாகவே சமத்துவமின்றி ஒருவருக்குள் அடங்கிநின்றநுபவிக்கும் துன்பமும் நிரந்தரமாகின்றன.

இதுபோலவே மக்கட்பேற்றினால் நேரிடும் துன்பமும், தகப்பனைக்காட்டிலும் தாய்க்கு நூறுமடங்கு தேகப்பிரயாசையும் அதுபற்றி பெரும்பாசமும் அதனால் துன்பமும் ஏற்படுகிறது. அதையறிந்தன்றோ தந்தையின் வணங்கக்கொள்ளும் சன்னியாசிகளும் தாயைவணங்குவதும் முந்தித் தவங்கிடந்து முன்னூறு நாட்சுமந்தே யந்திபகலாய்ச் சிவனை யாதரித்துத் தொந்திசரியச்சுமந்து பெற்ற தாயார் தமக்கே எறியத்தழன் மூட்டுவேன் என விளங்கியதும் அன்னையும் பிதாவும் முன்னறிதெய்வமென்று முற்படத் தாயை ஓதி ஔவைப்பிராட்டியார் சிறப்பித்ததும் அன்னையின் அருங்கடமை அதிகமென்பதை அறிந்தேயன்றோ! மகவினைப் பெறுநாள் துன்பம் வளர்த்திடுநாளுந்துன்பம் வியாதி தலை நோய் எய்திற்றுன்பம் வியன்பருவத்துந்துன்பம் கதமுறு காலம் வந்துகைப்பற்றிக் கணக்கில் துன்பம் இதமுறலென்னன் சேயால் என்றைக்கும் துன்பமேயால்" என்றும் இவ்வளவு துன்பங்களில் ஒன்றாவது ஆடவர்க்குச் சம்பந்தமுடையதன்று. இதுவுமன்றி ஆதலின் பெண்களின் நிலைமை அறக்கொடிது!! அறக்கொடியது!! அந்தோ!! பெண்ணென்றால் பேயுமிரங்கும் எனும் ஆன்றோர் பழமொழியும் உலகில் வழங்கிவருகிறது. பெண்பாலரின் அருங்கடமைகளை உள்ளபடியுணர்ந்து மதிப்போடு நடத்தி அதனால் தாமும் சுகத்தையும் களிப்பையுமடைந்து வரம் பெறுவது ஆங்கில வகுப்பினர்க்கே யமைந்த பெருந்திருவன்றி வேறில்லை. அத்தகைய மேன்மையை அடையாத இந்து தேசப்பெண்கள் கல்விப்பாடும் வாய்ந்திலராயின் அன்னோர் மனம் அடங்கும்மார்க்கம் தானெது அடையுங்கதிதான்யாது? ஆதலின் ஒவ்வொரு பெற்றோரும் தமது சிறுமிகள் துன்பத்திலழுந்திப் பாழ்மனத்தராகாமல் உய்யுமாறு இம்மையில் கல்விச்செல்வத்தினையளித்து உபகரித்தல் குருடனுக்குக் கோல் கொடுத்தது போன்ற பேருபகாரமாகும்.

பெண்மக்களைப்பற்றியே இப்போது நூல்கள் பல வெளிவருகின்றன. முன்காலத்தில் ஸ்திரீகள் எப்படி இருந்தார்களென்றும் அவர்கள் வருங்காலத்திலின்னின்னவிதமாக இருக்கவேண்டுமென்றும் சிலநூல்கள் காணப்படுகின்றன. ஆனால் இப்போது பெண்கள் எந்த நிலைமையிலிருக்கிறார்கள் என்பதைப்பற்றி எழுதப்படவில்லை. ஒன்றிரண்டு இருந்தால் எடுத்துக்கொண்ட விஷயத்திற்கு விரோதமான செய்திகள் எழுதப்பெற்றனவாக இருக்கிறது.

அரசியற்காரரும் ஆசாரசீர்திருத்தக்காரரும் ஜனஊழியக்காரரும் இன்னும் பிறரும் பெண்கல்வியைப்பற்றிப் பேசுகிறார்களே தவிர சுதந்திரத்தை நிலைமையைப்பற்றி பேசுகிறார்களில்லை. வருணாச்ரமிகளில் பலர் பெண்கள் தற்கால நாகரிகத்தின் பயனாக கெட்டுவிட்டார்கள் என்று

அவர்களை பழைய நிலைமைக்குக் கொண்டுவரக் கதறுகிறார்கள். அரசியற்காரரோ பெண்கள் முன்னேற்றமடைந்தால்தான் தேசமுன்னேற்றமடையுமென்று பேசியும் எழுதியும் வருகிறார்கள். எத்தனைபேர் பெண்களின் பொது நன்மைக்கு உழைக்கிறார்கள். நடையில் கவனித்தால் அதிகாரவர்க்கத்தினர் ஆகுதிபோல் எனக்குத்தோன்றுகிறது. பெண்களைப்பற்றி ஆண்மக்கள் அதிகமாக பேசுகிறார்களே தவிர பெண்கள் பேசக்காணோம். பெண்கள் சாவித்திரியைப் போலவும் சீதை தமயந்தியைப்போலவும் கற்புடையவர்களாகவும் குடும்பத்தில் சரியாக இருக்கவேண்டுமென்றும் இன்னும் பலவாறாகக்கூறும் தகையினர் தாம் சத்தியவானைப்போலும் தருமரைப்போலும் ராமரைப்போலும் இருக்கவேண்டுமென்பதை மறந்துவிடுகின்றனரே. பெண்கள் மாத்திரம் ஒழுக்கம் குன்றாதவர்களாயிருப்பின் போதாதென்பது இராவணனின் கதையே. ஓர் அத்தாக்ஷி மண்டோதரி பதிவிரதாசிரோமணி. இராவணனாலன்றோ குடும்பக்கேடு நேர்ந்தது. இராவணனைப்போல் ஆயிரம் ஆண்மக்கள் இருக்க சூர்ப்பனகை போன்ற பெண் ஒருவளிருப்பது ஆச்சரியமா? ரௌலட் மசோதாவைப் போன்ற வரதக்ஷிணை வாங்கும் வழக்கம் ஆண்களுக்கா? பெண்களுக்கா? சகோதரிகளே பணத்தையும் கொடுத்து நாமடிமைகளாவது கலியுகதர்மமோ? நாம் எதாகிலும் வாய் திறந்தால் அவர்களின் நடத்தை ஸ்திரப்படுத்த நாம் வாய் திறக்கக்கூடாததால் அச்சுச்சட்டம்போல் வாயை மூடிவிடுவார்கள். நமக்கு வோட் சுதந்திரம் பெற பலமாக முயற்சி செய்யவேண்டும். நம்கக்ஷியைப் பேச நிர்வாகச்சபை சட்டசபைகளிலும் தெரிந்தெடுக்கப் பாடுபடவேண்டும். ஓர் ஆடவர்தன்னை சீர்திருத்திக்கொள்ளாமல் பெண்களை சீர்திருத்தப்போவதைப்போன்ற அறிவற்ற செயல் வேறொன்றுமில்லை. வேசையர் வீடேகதியென்பவனும் உலகநடை சிறிதேனும் அறியாதவனுமான ஒருவன் பெண்கள் கற்பரசிகளாக இருக்கவேண்டுமென்று சொல்வானேயாகில் இதைவிட ஆபாசமான செயல் வேறொன்றுமில்லை. ஒழுக்கத்திலும் இன்னும் பிறவற்றிலும் தம்மை சீர்திருத்திக்கொள்ளாத புருஷன் பலர் இதுகாலம் பெண்களை சீர்திருத்த முன்வந்துவிடுகின்றனர். இது சுயநலமுள்ளவரது கூற்றெனத்தான் படவேண்டும். பெண்மக்களிடத்து இன்னும் இந்தியக்குணம் விட்டு நீங்கவில்லை. அவ்வவர் வகுப்பிற்கேற்ப அவ்வவர் பாடுபடுகிறார்கள். ஸ்திரீகளாகிய நாம் கஷ்டப்பட்டு கண்ணீர் விடுவதைப்பார்த்து நமது மாதாவாகிய பூமிதேவி கண்ணீர்விடுவதாலே இந்துதேசம் கஷ்டத்தையடைகிறது. உங்களுக்கு முன்னேற்றம் வேண்டுமானால் எங்களை கவனியுங்கள் எங்கள் முறைபாட்டுக்குச் செவிசாயுங்கள் எங்களை அன்பாய் நடத்தி ஆதரியுங்கள், ஒளியுள்ளவிளக்கைப் போல் நாங்கள்பிரகாசிப்போம். நல்லமைச்சன் போல நாங்கள் புத்தி கூறுவோம். உங்கள் வேலையில் நாங்களும் சேர்ந்து உழைத்து உங்களுக்கு உதவி புரிவோம், என நாம் சங்கங்கள் மூலமாக அறிவிப்போம்.

வந்துவிட்டது சீர்திருத்தம்
நாமும் பங்கு பெறலாம்!
சகோதரிகளே தூங்காதீர்கள்!
விழித்துக்கொள்ளுங்கள்!

பலகோடி பிராணிகளையும் தாங்குவதும் பெண்
அரன்தேகம் பாதி கொண்டதும் பெண்
மாலின் மார்பிலிருப்பதும் பெண்
அயன் வாக்கிலுதிப்பதும் பெண்
சிருஷ்டிக்கு மூலமும் பெண்.

ஆகையால் நாமும் பெண் என்பதை யுணர்ந்து முயற்சி செய்வோமாக.

ஓம்தத்ஸத்

உண்மையுரைக்கும் பாரத்த புத்திரி.

சிசுக்களை பராமரிக்கும் முறைகள்

BY DR. ANNA THOMAS

குழந்தை பிறந்த உடனே குழந்தையினுடைய தொப்புள் கொடியைக் கத்தரிக்கவேண்டும். இதைச் சாதாரணமாய் கையில் கிடைத்த கத்தியைக் கொண்டறுக்கின்றனர். இது மிகவும் அபாயமானது. உபயோகிக்கின்ற கத்தியை சுத்தப்படுத்தாவிட்டால் அதிலுள்ள விஷம் உட்சென்று கெடுதிகளை விளைவிக்கும். தொப்புள் கொடியை அறுத்த பிற்பாடு அக்கொடியின் நுனியை மூடாமல் தூசிகள் அடையவிட்டாலும் அதிக கெடுதிகள் விளையும். சில சிசுக்கள் பிறந்த இரண்டு மூன்று தினங்களில் ஒருவிதமான இழுப்புவலி வந்து இறப்பது சகஜம். இது எதனாலெனில் தொப்புள் நுனியை கவனியாததினால் விஷமுள்ளவஸ்துக்கள் அடைந்து (Tetanus) டெட்டானஸ் எனகிற இழுப்பு உண்டாகி இறக்கும். ஆகையால் தொப்புள் கொடியை அறுக்க சுத்தமான கத்தியை உபயோகித்து அறுத்த பிற்பாடு அதைச் சுத்தமான துணியால் கட்டவேண்டும். அந்த நுனியை போரிக் ஆஸிட் என்ற தூள் விரவி இப்புண் ஆறும்வரை கட்டி வைத்தல் அவசியம்.

சிலர் பிரசவமான உடன் சிசுக்களுக்கு தேனை தவிர ஒன்றும் கொடுப்பதில்லை. தண்ணீரும் ஜீனியும் சேர்ந்த இத்தேசனில் தேகத்தை பலப்படுத்தக்கூடிய பொருளொன்றுமில்லை. இவ்வகையாய் சரியான ஆகாரமில்லாமல் பிறந்த சில தினங்களுக்குள் குழந்தைகள் இறப்பதையும் கவனித்திருக்கிறேன். பிரசவமாகி சில மணி நேரத்துக்குள் தாயின் பாலைக் கொடுக்கவேண்டும். ஏனெனில் அப்பாலில் குழந்தைக்கு பலத்தைக்கொடுக்கக்கூடிய வஸ்து இருப்பதுமன்றி பிள்ளைகளுக்கு மலசுத்தி ஆகக்கூடிய (colostrom) தும் அதில் அடங்கியுளது.

சிசுக்களின் வாயும் கண்களும்.—சுத்தமான துணை
தண்ணீராலும் சிசுக்களின் வாயையும் கண்களையும்
வேண்டும். இப்படிச் செய்யாவிடில் சிசுக்களின் கண்
கள் சில வேளைகளில் வீக்கங்கொள்வதுண்டு. அப்
அவ்விமைகள் செக்கிறமாயும் வீங்கியும் பீளை தள்ளிக்
மிருக்கும். இக்குணங்கள் தோன்றுமாயின் வைத்
அழைத்துக் காட்டவேண்டும். இல்லாவிடில் ஓர்
வியாதி உண்டாகி அச்சிசுக்களை குருடாக்கிவிட
வாகும்.

சிசுக்களை கையில் எடுக்கும் முறை.—நம்மூரில்
களின் இரு கைகளையும் பிடித்து மேலுயர்த்துதல் வ
இது ஓர் பெரிய பிசகு. சிசுவானது சக்தியற்றதாய
னுடைய தசையை உபயோகப்படுத்தக்கூடாத நிலைய
கிறது. உதாரணமாக கழுத்தில் பிடியாமல் சரீரத்தி
திரம் பிடித்து தூக்கினால் தலை சரிவதை காண்கி
இப்படி செய்வது கூடாது. ஆகையால் அதை து
பொழுது ஒரு உள்ளங்கையால் தலையையும் கழுத்
தாங்கி மற்றொரு கையால் இடுப்பையும் முதுகையும்
தூக்கவேண்டும். இரண்டு கைகளும் சமநிலையில்
பொழுதுதான் குழந்தையை உயர்த்தவேண்டும். கு
களை சில மாதங்கள்வரை உட்காரவைத்தல் கூ
ஏனெனில் முதுகெலும்பு சரீரத்தை தாங்க சக்தியற்
ளது. குழந்தைகளை நிறுத்திவைக்கவும் கூடாது. ஏ
அதன் தசைகள் மிகவும் மெல்லினமாயிருப்பதால் சரீர
தாங்கக்கூடிய சக்தியில்லை. சில வேளைகளில் பிள்ளை
தலையணையோடு சேர்த்து கட்டிவைப்பது வழக்கம்.
வும் கூடாது. முதுகெலும்புகளுக்கும் கால்கைகளைப்
தேகாப்பியாசம் அவசியம், தலையணையோடு சேர்த்து
டால் எல்லாவிதமான அசைவும் நின்றுபோய் பலம்
மல் போய்விடுகின்றது. சிலர் சிசுக்களை விளையா
பொருள்களாக பாவித்து கொஞ்சம் உயரம் மேலே

டுப் பிடிக்கிறதும் திடீரென்று பயப்படும்படியாய் சப்தமிடுகிறதும் முதலான கெட்ட பழக்கங்களை கையாடிவருகிறார்கள், அதை அவசியம் நிறுத்தவேண்டும். சிசுக்களை தொட்டிலிட்டு குலுக்கி குலுக்கி ஆட்டுகிறதும் தப்பான முறை. அப்படிச்செய்வதினால் சிசுவினுடைய வயிற்றிற்கும் அதனுடைய இளமையான மூளைக்கும் கெடுதியை விளைவிக்கும். ஆதலால் அவ்வித பழக்கத்தையும் அடியோடு நிறுத்திவிடவேண்டும்.

சிசுக்களுக்கு ஆகாரம் கொடுக்கும் முறை.—அநேகம் தாய்மார் தங்களுடைய சிசுக்கள் அழும்போதெல்லாம் ஆகாரம் கொடுக்கிறதும் அவைகளின் வயிறு கொள்ளுவதற்கு மேலான அளவு ஆகாரத்தை கஷ்டப்படுத்திப்போட்டுவதும், அதிகமான ஆகாரம் கொடுத்தால்தான் தங்களுடைய சிசுக்கள் சீக்கிரம் வளர்ந்து பெரியபிள்ளைகள் ஆகிவிடுவார்கள் என்ற தப்பான எண்ணத்துடன் கணக்கு வழக்கில்லாத முறையாய் நினைத்த நேரத்திலும், கூடுதலான அளவிலும் ஆகாரம் கொடுத்து நாளடைவில் தங்கள் பிள்ளைகளுக்கு வயிறு தள்ளி உடல் சிறுத்து பார்வைக்கு கோரமாயும், சில பிள்ளைகள் கண்ணால் பார்த்ததையெல்லாம் சாப்பிடவேணுமென்று அழுது அழுது தொந்தரவுசெய்து எவ்வளவு தின்றாலும் திருப்தியடையாமலும் சாப்பிட்டது சாப்பிட்டபடியே வெளிக்குப்போய் வயிற்றில் அஜீரணம் என்னும் வியாதி சிசுவிலேயே குடிகொண்டு பின்னால் அநேகம் அநேகமான வியாதிகளுக்கு காரணமாகி விடுகின்றது. ஆகையால் தாய்மார் தங்கள் சிசுக்களுடைய தன்மையறிந்து குறிப்பிட்ட நேரங்களில் ஆகாரம் கொடுத்து வரவேண்டியது. மாதங்கள் செல்லச்செல்ல அவற்றின் ஜீரணசக்தியை அனுசரித்து கொஞ்சம் கொஞ்சமாய் ஆகாரத்தை கூட்டிவரலாம். சிசுக்களுக்குச் சுமார் ஏழுமாசம்வரை பகல் நேரத்தில் மூன்றுமணி நேரத்துக்கொருதடவையும் இரவில் ஆறுமணி ...த்துக்கு ஒருதடவையுமாக ஆகாரம் கொடுத்துவரவேண் ... எட்டுமாசம் ஆனவுடன் இரவில் ஒரே வேளைமட்டும் ...ம் கொடுத்துவந்தால் போதுமானது. சிலவீடுகளில் ...கள் பிறந்த சில மாசங்களுக்கெல்லாம் அவற்றின் தாய் ...தவிர அவற்றை பார்க்கவருகிற அயல்வீட்டு தாய்மாரும் ...போ கருணையோ காட்டும் பொருட்டு அச்சிசுக்களுக்கு ...ண்ணியபானம் கொடுப்பதும் ஒரு கெட்டவழக்கம் ஆகி... அதனாலும் சிசுக்களுக்கு பலவிதமான வியாதிகளுண்...ச ஏதுவாயிருப்பதால் அப்பழக்கத்தையும் நிறுத்தவேண்...து. பால்கொடுத்தவுடன் தொட்டிலில் போட்டு ஆட்டு... தப்பான வழக்கத்தையும் நிறுத்தல்வேண்டும். தற்கா...தில் என் அனுபவத்திற்குத் தெரிந்தவரை அநேகம் ...ய்மாரிடம் குழந்தைகளுக்குப் போதுமான பால் இருக்கிற...லை. அப்படிப்பட்ட சந்தர்ப்பங்களில் கொஞ்சமும் கலப்...லாத சுத்தமான பசம்பாலை எடுத்து போதுமான அளவு ...ண்ணீர் கலந்து சிசுக்களுக்கு வேண்டிய அளவுப்படி ...டுத்துவரலாம். அதிலும் விலைப்பாலில் அநேகம் ...டுதலுண்டு. அப்படி சுத்தமான பால்கிடையாத சமயம் ...ாப்புகளில் கிடைக்கும் பலவிதமான மாவுவகைகளை ...ங்கி குழந்தைகளுக்கு கொடுக்கிறது வழக்கமாயிருக்கிறது. ...ப்படிச் செய்கிறதில் என் அனுபவத்திற் கெட்டியவரை ...நெஸ்லிலஸ் மில்க்பூட் (Nestle's milk food) என்கிற ஆகா...ம் சிசுக்களுக்குப் பலவகையிலும் நன்மை தரத்தக்க ஆகார...யிருக்கிறது. அது பார்வைக்கு மாவுபோலிருந்தாலும் ...வும் அல்ல ஜீரணத்துக்கு கடுமையான ஆகாரமும் அல்ல. ...னால் அது பாலும் பிஸ்கோத்தும் சேர்ந்த ஒரு வஸ்து. ...தை கொஞ்சம் தண்ணீரில் கரைத்து கொதிக்கவைத்த...ன் சாப்பிடுகிறதற்கு ருசிகரமும், பக்குவமும் அமைந்து, ...ம்புக்கு சக்தியை கொடுக்கத்தக்கதான ஒரு பானம் ...கிறது.

...மேல் கண்டவிதமாக பால் கொடுப்பதில் அநேகர் சங்கு, ...ண்ணி, பீடிங்பாட்டில் முதலான தொன்றில் விட்டு சிசுக்களுக்கு பால் போட்டுகிறார்கள். அப்படிச்செய்வதில் ஷை சங்கு, கிண்ணி, பாட்டில் முதலியசாதனங்களை வெகுசுப்பிரவாய் வெந்நீரில் சுத்தம் செய்து உபயோகப்படுத்தவேண்டும், இப்படி சுத்தம் செய்யாமல் உபயோகிப்பதனால் குழந்தைகளுக்கு அநேகம் வியாதிக்கிடமாகிறது. அப்படிப்பட்ட வியாதிகளுக்குக் காரணம் அந்த அசுத்தமான பாத்திரங்களினால்தான் என்று எண்ணாமல் பாலினுடைய தோஷம் என்று நினைத்து பாலை உபயோகப்படுத்தாமல் விட்டுவிடுகிறார்கள். பாலை தண்ணீருடன் சேர்த்து காய்ச்சுவதிலும் பக்குவம் தவறினால் அதினாலும் கெடுதல் நேரிடும். நீளமான ரப்பர் குழாய் இல்லாத பீடிங் பாட்டில் உபயோகிப்பதே ரொம்ப நல்லது. குழந்தைகள் அழுகிற நேரங்களில் ரப்பர் சூதர் (Rubber Soother) என்ற ஒரு வஸ்துவை அதின் வாயில் வைத்துக்கொள்ளும்படி கொடுக்கிறதுண்டு. அதுவும் தப்பிதமான முறை.

சிசுக்களுக்கு நேரிடும் வியாதிகள்.—சிசுக்களுக்கு நேரிடும் வியாதிகளை பின்வரும் குறிகளினால் எளிதில் அறிந்து கொள்ளலாம், சிசுவுக்கு வழக்கமாயுள்ள உற்சாகம் குறையும், களைத்து சோர்வு அடைந்துகாரணமில்லாமல் அழும்; ஆகாரம் சரியாய் சாப்பிடாமல் வழக்கமில்லாதவிதமாய் தாகத்தைக் காட்டும் இலேசான காய்ச்சல் இருக்கும்போது அதின் தேகம் கொடுமையான உஷ்ணமாகவும் கன்னமும் உதடுகளும் அதிகமாய் சிவந்தும் இருக்கும். கண்கள் வழக்கமில்லாத விதமாய் பழபழப்பாய்த் தோன்றும். இவ்வித லக்ஷணங்களில் ஒன்றிருந்தாலும் உடனே சரியான வைத்தியர் தேடி சிகிச்சை செய்து கொள்ளவேண்டியது அவசியம். அதல்லாமல் கைப்பக்குவத்தில் வைத்திருந்து வியாதியை அதிகப்படுத்தி ஜன்னிமுதலான கடும்வியாதியான பிறகு வைத்தியரை தேடிச்செல்வது உசிதமல்ல. முக்கியமாய் குழந்தைகளுக்கு மூத்திரமும் மலமும் சரியாயும் சாதாரணமாயும் கழிகிறதாவென்று கவனித்து வரவேண்டும். அதில் ஏதாவது குற்றம் தெரிந்தவுடன் ஆகாரத்தை ஒழுங்குபடுத்தி மருந்தும் கொடுக்கவேண்டும். பெற்றோருடைய அறியாமையினாலும் அஜாக்கிறதையினாலும் மேல்கண்டவிதமான தவறுதல்களினால் வருஷாவருஷம் அநேகம் உயிர்கள் சிசுவிலேயே மரணமடைகின்றது.

சமாசாரக் குறிப்புகள்

ஸ்திரீயின் அரசாட்சியில் ஏற்பட்ட விசேஷச் சீர்திருத்தங்கள் :—போபால் மாகாணத்து அரசியின் ஆட்சிமுறை பொதுஜனங்களின் க்ஷேமத்திற்கும், அவர்களுடைய நன்னோக்கத்திற்கும் எவ்வளவு அநுகூலமாயிருக்கிற தென்பதைப் பலமுறை இப்பத்திரிகையில் முன் வெளியிட்டிருக்கிறோம். கல்விக்காகவும் ஆசார சீர்திருத்தத்துக்காகவும் அவர் செய்திருக்கும் நன்மை சாலச்சிறந்தது. உதாரணமாகப் பொது இடங்களுக்கெல்லாம் கடிகாரம் வாங்கிக் கொடுத்து அதனால் ஜனங்கள் குறித்த காலப்படி தம் அலுவல்களைக் கவனிக்குமாறு சௌகரியம் பண்ணிக்கொடுத்தார். இப்போது அவர் செய்திருக்கும் சீர்திருத்தமோ ஸ்திரீயின் உத்தமகுணத்தை நன்கு விளக்குகிறது. அதாவது தம் ராச்சியத்தில் சாராயம் குடித்தல் உதவாதென்று கண்டிப்பாய் விதித்திருக்கிறார். அதனால் அவருக்கு நாலுமுதல் ஐந்து லக்ஷம் வரை வருமானம் நஷ்டம் ஆயினும் மற்றவிதமாகத் தம் பிரஜைகள் க்ஷேமமடைந்தால் போதுமென்றே இவ்விதம் செய்திருக்கிறார். பிரிட்டிஷ் மாகாணங்களுக்கும் இந்திய ராஜதானிகளுக்கும் இது சிறந்த நன்மாதிரியே.

தம் இராச்சியத்திற்கு வைஸ்ராயவர்கள் வந்துபோனதும், இந்தியச்சீர்திருத்தங்களை யநுசரித்துத் தம் பிரஜைகளில் மூன்றிலொரு பாகத்தார் ராஜஸபைக்குப் பிரதிநிதிகளைத் தேர்ந்தெடுக்கும்படியான உரிமை யளிக்கப்பெற்றிருக்கின்றனர். புதியசட்டப்படி ஏற்பட்டிருக்கும் காரிய நிர்வாஹ

சபைக்கு ராணியாரே அக்ராஸனர். இந்திய சரித்திரத்தில் தொன்று தொட்டு இத்தகைய சிறந்த அரசிகள் இருந்து வருவதாலேதான் இத்தேசத்தில் ஸ்திரீகளுக்கு நன்மதிப்புள்ளது. சாமர்த்தியமும் யோக்கியதையும் வாய்ந்த ஸ்திரீகளை உத்தியோகங்களுக்கு இந்நாட்டார் சந்தோஷமாய் ஏற்பதின் காரணமும் இதுவே. இவ்வுத்தம மஹம்மதிய சகோதரியின் உதார குணத்தைச் சிந்திக்க, ஸ்திரீகள் அனைவர்க்குமே குதூகலம் உண்டாகிறது.

பர்மா ஸ்திரீகளின் ராஜரீக விவகாரம்:—பர்மாவில் ஸ்திரீகள் ஊக்கமாகவே உளர். பர்மாமுழுதுக்குமான ஸ்திரீகளின் ஸமாஜமொன்று பேகு நகரில் கூடிய மஹாசபையில், ஸ்திரீகள் சட்டசபைமெம்பர்களாகவும், சட்டபரீக்ஷைக்குப் போகவும் உரிமை உண்டென்றும், ஸ்திரீகள் வயிரங்கள் வாங்குவதை நிறுத்தி தேசக்ஷேமத்திற்கான முன்னேற்றங்களில் செலவிடவேண்டுமென்றும் தீர்மானித்தனர்.

இதேசமயத்தில் இதே ஊரில், சட்டசபையிற்பிரவேசிக்க எண்ணங்கொண்ட நாஷனலிஸ்டுகளாகிய புருஷர்கள் கூடிய மஹாசபையிலும் மேற்படி உரிமைகள் மாதர்கட்களிக்கப்பட வேண்டுமென்பதாகத் தீர்மானித்தனர். சீர்திருத்தக்கவுன்சில் வோட்டுக் கொடுக்கும்பட்சத்தில் அவர்களுக்கு இவ்வுரிமை கிடைத்தாயிற்றென்னலாம். மிஸ்ஸஸ் தெயின் மாங் என்னும் மாது பேசியதின் பயனாக நாஷனலிஸ்டு கான்பரன்ஸின் தீர்மானத்தைக் கவனிக்கையில் சட்டசபையில் ஸ்திரீகளை மெம்பர்களாகக் கொள்வதில் பர்மாவே முதன்மையாய் நிற்குமென்றெதிர் பார்க்கிறோம்.

வங்காளம் இவ்விசிறக்தும் :—நகரவாழ்க்கையில் ஸ்திரீகளுக்குரிய சம சுதந்திரத்தை இப்போதுதான் வங்காளிகள் கவனிக்க ஆரம்பிக்கின்றனர். கல்கத்தா நகரபரிபாலன விஷயமாய்ச் சீர்திருத்தப்பட்ட சட்டத்தின்மேல், ஸெலெக்ட் கமிட்டியார் செய்த பிரேரணைகளிலொன்றாகிய ஸ்திரீ ஸ்வாதந்த்ரியத்தை அங்கர்ச் சட்டசபையார் விலகரித்த போது கக்ஷிப்பிரதிகக்ஷிகள் ஏற்பட்டன. பெரும்பான்மையோர் 38 பெயர்கள் எதிர்க்கக்ஷியாயிருந்தனர். இச்சமயம் இருகக்ஷியிலும் முப்பத்துமூன்றுபேர்கள் இருந்தனர். கடைசியில் அக்கிராஸனர் ஸ்திரீகள் பக்ஷமாய் தீர்மானித்தனர். வங்காளத்திற்கு நல்லபெயர் ஏற்பட்டது.

மாதர் இந்திய சங்கத்தைச் சேர்ந்த வங்கிய நாரீஸமாஜத்தார் சட்டஸபை மெம்பர்களெல்லோருக்கும் கடிதங்களெழுதி விட்டன் பிரபு அவர்களையும் நேரில் போய்ப்பார்த்து வெற்றியடைந்ததைப்பற்றி நாம் அவர்களுக்குக் களிகூறுவோமாக.

ஸ்திரீ வக்கீல்கள்:—வக்கீல்களைப்பற்றிய சட்டமும் டாக்டர் கௌர் அவர்களின் பிரேரணையும் ஸெலெக்ட் கம்மிட்டியாருடைய பார்வைக்கு கொடுக்கப்பட்டிருக்கின்றன. இந்தியச் சட்டசபையார், ஸ்திரீகளும் வக்கீல்களாகலாம் என்பதை அங்கீகரித்திருக்கின்றனர். இப்பிரேரணைக்கு எதிர்க்கட்சியார் சொற்பமேயாயினும் மௌல்வியான் அஸ்ஜத் உல்லா அவர்கள் சொல்லிய ஆக்ஷேபம் சற்று விந்தையானதே. அதாவது யுவதிகள் வக்கீல்களாக ஆஜரானால் ஜட்ஜுகளையும் எதிர்கட்சிவக்கீல்களையும் மதிமயங்கச் செய்து தங்கள் பக்ஷம் தீர்மானம் பெறுவார்களே என்பதுதானும். தேர்ந்த அநுபவசாலியான இங்கிலீஷ் ஜட்ஜ் ஒருவர் தக்கபடி கண்டித்துப் பேசினர். இம்மாதிரியான அபிப்பிராயம் சுத்தத் தப்பிதம். சபையார் ஆமோதிக்கும்பக்ஷத்தில் சர்க்காரே இச்சட்டத்தைப் பிரேரணைசெய்து அமுலுக்கு கொண்டு வருவதாகச் சொன்னார்கள். இந்திய ஸ்திரீகள் வக்கீல்களாகலாமென்பது இப்போது உறுதியாச்சுது.

வெள்ளைக்கார அடிமை வியாபார நிறுத்தம் :—உலகிலுள்ள தேசத்தாரனைவரையும் மநுஷ்யவர்க்கம் எனும் ஒரே குடும்பமாகச் சேர்ப்பதில் ஸர்வதேச ஐக்கிய சங்கமானது நாளுக்கு நாள் வேகமாய் முயன்றுவருகிறது. பெண்களை அக்கிரமமான வழிக்குக் கொண்டுபோவதைக் கட்டோடே நிறுத்த அச்சங்கத்தார் செய்யும் ஏற்பாட்டுக்கு இந்திய ராஜாங்கமும் கட்டுப்பட வேண்டியே இருந்திருக்கிறது. அதாவது அந்நியநாட்டுப் பெண்களை வேசையர்களாக அமர்த்தி வியாபாரம் செய்தல் எத்தேசத்திலும் தகாது என்ற ஏற்பாடு செய்யுங்கால், பெண்களின் சம்மதி வயது இந்திய மசோதாவின்படி 16 என்றிருந்தது. அதாவது 16 வயதுக்குட்பட்ட பெண்களைக் கொண்டு போதல்தான் தண்டனைக்குரியது. ஸ்திரீகளின் முன்னேற்றத்திற்காகப் பரிந்துதவிவரும் ஸ்ரீமான் ஜோஷியவர்கள் சம்மதி வயதைப் பதினெட்டாக்கவேண்டுமென்று திருத்தப் பிரேரணை செய்தார். இதைப்பற்றி வெகுநேரம் விவகாரம் நடந்தது. சம்மதிவயதைப் பதினெட்டாக்குவதற்கு ஹிந்து மகம்மதியர்களுள் பழைய சம்பிரதாயத்தைப் பாராட்டுவோர்கள் ஆக்ஷேபித்தார்கள். இதுவிஷயமாய் விசாரிக்கப்பட்ட 9 ராஜதானிகளில் 6 பதினெட்டே சம்மதி வயதாயிருத்தல் வேண்டுமென்கிறார்கள் என்பதை எடுத்துரைத்தார். இந்தியப் பெண்கள் சீக்கிரமாகவே பருவமடைவது உண்மையாயினும் பதினாறுவயதில் தற்காத்துக்கொள்ளத் தெரியாத பேதைகளேயாவர். சொத்துபாத்தியதைக்கு மட்டும் சம்மதிவயது 18 என்று ஏற்படுத்தினவர்கள் சீலம் நன்னடக்கை விஷயமாகவும் ஏன் பதினெட்டாக்கக் கூடாதென்று ஜட்ஜ் அப்துர் ரஹ்மவர்கள் கேட்டார். இத்திருத்தத்தை ஆமோதித்தவர்கள் 43 பேர்களும் ஆமோதிக்காதவர்கள் 40 பேர்களுமேயாவர். பெண்களின் நன்மையை உத்தேசிக்க இது ஓர் வெற்றியே. இதிலிருந்து இந்தியன் பினல் சட்டத்திலும முதுமை வயது 16 என்றிருப்பதைத் திருத்தவேண்டிவரும்.

சிசுரக்ஷணம் :—சென்னை மாகாணத்தில் சிசுரக்ஷணார்த்தமான கைங்கரியம் இனிது நிறைவேறி வருகிறது. இருபத் தோரிடங்களில் இவ்வேற்பாடு நடக்கிறது. இம்மாகாணத் தில் சராசரி 1,500 குழந்தைகள் ஸ்நானபானம் செ பெற்று போஷணையிலிருப்பதாக. ஒரு இடத்தில்ம குழந்தைகள் போஷிக்கப் பெற்றனராம். பயிற் மருத்துவச்சிகளால் எத்தனையோ சிசுக்களும் தா பிழைக்கின்றனர். ஒவ்வொரு பட்டணத்திலும் கி லும் இவ்வேற்பாடு இனிது நடக்குமானால் இந்திய களின் ஆரோக்கியமும் ஐசுவரியமும் விருத்தியாகு பதில் தடையில்லை. கராச்சியில் ஜம்ஷெத் மேடா கள் ஏற்படுத்தியிருக்கும் பிரஸவ ஆஸ்பத்திரிபோலும் யில் ஸர் வாடியா அவர்களுடையது போலும் ஏற் எங்குமிருக்குமானால் கர்ப்பிணிகளின் கவலையெ ஒழிந்துவிடும். இரண்டுவிதத்திலும் கவலை சொ உயிரை அபகரிக்கிறது. இம்மாகாணத்தில் 12,000 கள் வருஷந்தோறும் பிரஸவத்தால் இறக்கிறார்கள். தேசத்திலும் இவ்வளவு சாவு இல்லை.

முதன்முதல் நியமனமாயிருக்கும் லேடி மாஜிஸ்டிரேட்டுக்கு நல்வரவு :—சைதாப்பேட்டை ஆனரரி திரேட்டுகளில் மிஸ்ஸஸ் கவின்ஸ் B. Mus. ஒருவராக் கப்பெற்று முதன்முதல் வேலை ஒப்புக்கொண்ட பெஞ்சு பிரசிடெண்டவர்களும், டிப்டி கலெக்டரவர் கோர்ட்டு பிரதான வக்கீலவர்களும் மிகவும் அவ சரித்தும் பேசியதில், இந்தியாவின் நியாய இலாக உழைக்க ஸ்திரீகளும் உரியவர் என்பதற்கு சூசகமா மிஸ்ஸஸ் கவின்ஸ் அவர்களை வரவேற்கிறோம் என்ற னர். மிஸ்ஸஸ் கவின்ஸ்க்கு இவ்வெல்லோருக்கும் அவர் ரோஜாப்பூமாலை வழங்கப்பெற்று, மிகச்சிநேகமான மாயிருந்தது. அச்சமயம் இக்கொண்டாட்டத்தைப் மற்றும் அநேகரும் வந்திருந்தனர். போட்டோகிராப் கள் எடுத்தார்கள். அற்ப காரியத்தையும் இந்தியர்கள் மாக எண்ணாமல் சாகவதத்தன்மையில் அதுவும் அடங் தான் எனக்கருதிப் பரமசம்ப்ரமத்தோடு கொண்டாடு விசேஷித்ததே.

TELUGU

భక్తి-స్వరూపము, ప్రయోజనము.

BY. R. SESHAGIRI RAO.

విశ్వరూప సందర్శనానంతరము, భగవంతుడు అర్జునునిగూర్చి యిట్లు చెప్పుచున్నాడు.

> సుదుర్దర్శమిదం రూపం దృష్టవానసియన్మమ।
> దేవా అప్యస్యరూపస్య నిత్యందర్శనకాంక్షిణః॥
> నాహం వేదైర్న తపసా నదానేన నచేజ్యయా।
> శక్య ఏవంవిధో ద్రష్టుం దృష్టవానసిమాంయథా॥
> భక్త్యాత్వనన్యయా శక్య అహమేవంవిధోऽర్జున।
> జ్ఞాతుం ద్రష్టుం చ తత్త్వేన ప్రవేష్టుంచపరంతప॥
> భ॥ గీ॥ ౧౧-౫౨, ౫౩, ౫౪.

"ఈ నా స్వరూపమును జూచుటకు సర్వులకును సాధ్యముగాదు. ఇట్టి విశ్వరూపమును చూచుటకు దేవతలు సహితము సదా గోరుచుందురు. వేదాభ్యాసము వలనగాని, తపస్సుచేతగాని, దానముచేతగాని, యజ్ఞముచేతగాని యీ నావిశ్వరూపమును జూచుటకు సాధ్యముగాదు. అనన్య, అచంచలభక్తిచేత మాత్రమే యీ నా రూపమును తెలిసికొనుటకును, చూచుటకును, పొందుటకును సాధ్యమగును." అట్టి భక్తిస్వరూపము భక్తులకేగాని యితరులకు వేద్యముగాదు. భక్తాగ్రేసరులలో జేరిన శ్రీమదానంద తీర్థులవారు "భక్తి" లక్షణము నెట్లు నిరూపించి యున్నారో చూతము.

> [illegible]హాత్మ్య జ్ఞానపూర్వస్తు సుదృఢ సర్వతోऽధిక।
> [illegible]స్నేహో భక్తిరితి ప్రోక్తస్తయా ముక్తిర్నచాన్యథా॥

[illegible]క్తి స్నేహసంబద్ధమైన ప్రేమస్వరూపము. అట్టి ప్రేమదృఢ[illegible], అతి మిక్కుటముగను, నిరంతరముగను, ఈశ్వరునియొక్క [illegible]త్మ్యమును దెలియజేయు జ్ఞానమును బొంది ఈశ్వరుని ప్రేమిం[illegible] ప్రేమకు, భక్తియనిపేరు. అద్వైతస్థాపనా చార్యులగు శ్రీశం[illegible]ర్యులు వారు సహా "మోక్షసాధన సామగ్ర్యాం భక్తిరేవగరీ[illegible] మోక్షసాధన సామగ్రులందు భక్తియే సర్వోత్తమమని అన[illegible]చున్నారు. కావున భక్తిస్వరూప మిట్టిదని తెలియుటయు, [illegible]ందుల కొరకు ముముక్షువులగు సమస్త స్త్రీపురుషుల కర్తవ్యము. [illegible]క్తివలని ప్రయోజనములు విచారణీయము. ప్రపంచమున బరస్పర [illegible]మాతిశయముగల వారలు రెట్లు నడచు కొనెదరో యూహించిన భక్తి స్వరూపమిట్టిదని గ్రహింప సాధ్యమగును. అట్టి ప్రేమాతి[illegible]ముగల ఇరువురు స్నేహితులుగాని, భార్యాభర్తలుగాని యెట్లు [illegible]ందురు. ఇరువురి మనోభావము లొక్కటిగనుండును. ఒండొ[illegible] వియోగము దుఃఖభాజనము. ఒకరినొకరు మరువజాలరు. పరో[illegible]మునందు అన్యోన్యస్మరణ మెడతెగక యుండును. ఇట్టి ప్రేమ [illegible] అనుభవించినవార్లకు భక్తిలక్షణ మిట్టిదని యూహింప సాధ్య[illegible]. అట్టి ప్రేమ నిష్కామముగా నుండవలెను. తల్లి తనపిల్లలను [illegible]ముగా ప్రేమించుచున్నదిగదా! అందులో తల్లి కేమిప్ర[illegible]జనము? సుఖానుభవమే ఫలము. ప్రపంచ సంబంధమైన ప్రేమ [illegible] అట్టి ప్రయోజనకారిగ నుండునప్పుడు, కరుణా స్వరూపుడును [illegible]క్తిమంతుడును, జ్ఞానరాశియును, లోకమునకంతయు మాతృ[illegible]డునగు భగవంతుని యందుంచిన ప్రేమచే నిరతిశయ సుఖ[illegible]బడయనుటకు సంశయముండదు. అట్టి ప్రేమ ముక్తిదాయకము.

నిజముగ భక్తిగలవాడే ముక్తుడు. భక్తి త్యాగరూపము.— "స్త్రీ తన శక్తియుక్తు లన్నిటిని ప్రియుని సంతోషముకొఱకు వినియోగించును. తన మనస్సును, బుద్ధిని, శరీరమును సహితము నాతనికి సమర్పించును. అట్లనే పురుషుడును తన ప్రియురాలి కర్పించి వర్తించును. ఇట్లు వర్తించుటయం దిరువురును దమ యింద్రియ సంబంధములగు సుఖములను మఱచుచు రానురాను వారియందన్యోన్యానురాగము పరిశుద్ధమై నిష్కల్మషమైనదగు. క్రమ్మరదాము మఱచి యొండొరులతో దాదాత్మ్యము చెంది యిరువురు నొక్క రూపముగా నెంతురు. తనువులు రెండయ్యును వారొక్క మనస్సుతో భావించుచుందురు. ఇట్టి నిష్కల్మషమగు ప్రేమకంటె వేలకొలది మడుంగు లెక్కుడై మిగుల దృఢమై గాఢమైన ప్రేమను భక్తుడగువాడు పరిపూర్ణుడును, దయాస్వరూపుడును సమస్త కల్యాణ గుణములుగలవాడును సర్వము దానె యైనవాడును, ఆనందదాయకుడును ఆనందస్వరూపుడును నగు పరమేశ్వరుని యందు సమర్పించును. ఆ ప్రేమ నెంతకాల మనుభవించినను విరాగము పుట్టదు. ఎంత వృద్ధియైనను భారము గానరాదు. దానినుండి కలుగు సుఖము ప్రాపంచిక సుఖమువలె క్షీణించునదిగాదు. మొట్టమొదట నైహికములగు భార్యాభర్తృ పుత్రాదులయందు ప్రేమ జేసి కాలక్రమమున నద్దాని బరిశుద్ధముగ జేసికొని ఆయనురాగమును భగవంతునియందు సమర్పించి పతి పుత్రాదులవలని సుఖముకంటె నెన్నియో మడుంగు లెక్కుడగు సుఖమును భగవంతుని స్మరణాదులచే జెందుచు గ్రమముగనైహికమగు ప్రేమను బారమార్థికమగు ప్రేమగ మార్చి పరమ పురుషార్థసాధనముగ జేసికొనవలయును." ఇట్లని భక్తులగు (శ. రామయ్యగారు నుడివినారు.)

భగవంతుడు స్తోత్రప్రియుడుగాడు. మనసుఖము కొఱకే మన మాతని నాశ్రయించుచున్నాము. ధనముగలవాని నాశ్రయించిన ధనము పొందనగు. విద్యగలవాని నాశ్రయించిన విద్యాలభ్యమగును, ఆలాగుననే కల్యాణగుణ సంపన్నుడును, ఆనంద దాయకుడును నగు ఈశ్వరుని నాశ్రయించినగాని మనము గుణసంపత్తిని బొందజాలము. సద్గుణ సంపత్తిలేకయే, ముక్తి, అనగా నిరతిశయ సుఖసంపత్తిని బొందజాలము. భక్తివలన భగవంతుని కేమియు ప్రయోజనములేదు. జీవులకది యెట్లు ప్రయోజనకారియో విచారింతము.

1. భక్తుడు ఎవ్వానినిగూర్చి భక్తిజేయుచున్నాడో తానును అట్టివాడగుచున్నాడు. శిష్యుడు మహాత్ముడగు తన గురుదేవుని గుణగణములను తన తెలివిచే తెలుసుకొన్నను, భక్తియను అగ్నిలోవేసి కాచినగాని తానట్టి గుణగణములను బొందజాలడు. కాచికరిగించిన యినుమును మన కిష్టమువచ్చిన రూపములను బొందింప సాధ్యమగునా? సాధారణమగు భార్యాభర్తల ప్రేమ ఒండొరుల మనోభావములను, రూపములను నొక్కటిగ జేయగలుగుచుండ మనకంటెను అనంతానంత లక్షణములచే నధికులగు వారి యందుంచిన ప్రేమఫలము యొక్క పరిమితి యింతయని చెప్పుటకు సాధ్యమగునా! అట్టి మహాత్ములు తమ అనుగ్రహశక్తిని ఉపాసకుని భక్తితో కెర్చి పైకిలాగి తమంతటి వారినిగా జేయజాలుదురు.

> అనన్యాశ్చింతయంతో మాం।
> యే జనాః పర్యుపాసతే।
> తేషాం నిత్యాభియుక్తానాం।
> యోగక్షేమం వహామ్యహమ్॥

2. భక్తికర్మలను నిష్కామ బుద్ధితో చేయునట్లు ప్రేరేపించు టచే కర్మబంధములకు లోబడనివ్వక జీవుని సంసార చక్రమునుండి త్వరలో విడదీయును. భక్తుడు యేకర్మ చేసినను ఈశ్వరునికర్పణగా చేయుటచే వాటియొక్క శుభాశుభఫల రూపమగు బంధమునుండి ముక్తుడగును.

3. భక్తిపాపుల హృదయములను శుద్ధి చేయును.

అపిచేత్సుదురాచారో భజతే మామనన్యభాక్ ।
సాధురేవ సమంతవ్యస్సమ్యగ్వ్యవసితోహిసః ॥

విశేష దురాచారియైనను నన్ను నన్య భక్తితో భజించినచో నతడు సాధువగును. శాంతినిపొందును, నిర్మలమగు హృదయము గలవాడును. నాయొక్క భక్తు డెప్పుడును నాశనము నొందడని నీవు బాగుగ తెలిసికొనుమని శ్రీకృష్ణ పరమాత్మ గీతలలో బోధించి యున్నాడు.

ఎవరు నన్నే శరణుపొంది భక్తితో భజించుచున్నారో అట్టివారి యోగక్షేమములను నేను వహించుచున్నానని శ్రీకృష్ణ పరమాత్మ గీతయందు వాగ్దానము జేసియుండలేదా?

4. "భక్తి" బాధలను, సంకటములను తొలగించును. ప్రియుడు తన ప్రియురాలిని చేరవలయునన్న, ఎన్నికష్టముల కైన ఓర్చుకొని వచ్చు అడ్డములకు సరకుగొనక ప్రియురాలిని పొందు సంతోషము నేగురితిగా గలిగి పనులు చేయుచుండునట్లు, ముక్తి కాంతను పొంద నిశ్చయముగలిగి, ఆ అభిలాష సంతోషములను నిరీక్షించుచుండు భక్తుడు ఎట్టికష్టములు వచ్చినను సరకుగొనడు. కష్టములు కష్టములుగా తోచవు. సంకటములు సంతోషదాయకము లగును.

5. భక్తి మనోనెమ్మదిని గలుగజేయును. భక్తితో తనలోతాను రమించువాడు, సృష్టిలోని సమస్తచరాచర ప్రపంచములో రమించుచూ నెమ్మది ననుభవించును. భక్తుడు సర్వులలోను ఆత్మనే చూచుచుండును. అట్టివానికి ద్వేషము యూదులుండవు. సమస్తరూపములు ఈశ్వరరూపములుగానే కనబడును. గాన ద్వేషించు టెవ్వరిని?

విద్యావినయ సంపన్నే బ్రాహ్మణే గవి హస్తిని ।
శుని చైవ శ్వపాకే చ పండితాస్సమదర్శినః ॥

భక్తులయొక్క దృష్టి విద్యావినయ యుక్తుడగు బ్రాహ్మణునియం దును, గోవునందును, ఏనుగుయందును, కుక్కయందును, చండాలు యందును సమానముగానే యుండును. భక్తి, నటన ఇట్టి ప్రయోజనము లుండుటంబట్టి ఇహపరసుఖములకు భక్తియే సాధనము. గాన మానవులు భక్తులగుటకు సర్వదా ప్రయత్నించుచూ తాముకడ తేరి అట్టి నిర్మలమైన భక్తిని లోకులకందరికిని వ్యాపింపజేసి ఆనందసముద్రములో మునుగునట్లు జేయుచు భగవదను గ్రహమునకు పాత్రులై శాంతినిపొంది లోకమంతయు సోదరభావముతో పూర్ణ మగునట్లు చేయులాగున భక్తవత్సలుడైన శ్రీ కృష్ణపరమాత్మ అనుగ్రహించుగాక?

లోకాస్సమస్తా స్సుఖినోభవంతు ।
ఓంశాంతిః, శాంతిః, శాంతిః ॥

ఆర్. శేషగిరిరావు,
మదనపల్లె.

వృత్తాంతములు, వ్యాఖ్యలు

భోపాల్ సంస్థానాధీశ్వరు రాలగు బేగంగారు మహా విచక్షణ పరురాలని ప్రసిద్ధిగాంచి యున్నారు. ప్రజాభి ప్రాయమునకును ప్రభుత్వాభివృద్ధికిని ననుగుణ్యముగానుండు మనోవృత్తి నవలంబి యామె గారు తమరాజ్యము నేలుచున్నారనుట సుప్రసిద్ధమై యున్నది.

విద్య మరియు సంఘసంస్కరణ విషయముల కొరకామెగారు పాటుపడుచుండు సంగతి నిదివర కనేకమారు లీపత్రిక మూలకముగా మేము వెల్లడిజేసి యున్నారము. ప్రజలకు మేలొనరించు సమస్తశాలలకును సకాలమున పనులు జరుపుట కనుకూలమగునట్లు గడియారములను నామెగారిచ్చి యున్నారు. బాబూలు 4 మొదలు 5 లక్షలవరకు వచ్చుచుండు వరమానమును పోగొట్టుకొని తన సంస్థానములో కల్లుసారాయి మున్నగు మాదకవస్తువుల నమ్మకూడదని వుత్తరవు చేసియున్నారు. తన ప్రజల ఆర్థికనీతి బాగుపడునని దీనిచే యింతటి నష్టమునకు సమ్మతించియున్నారు. ఈ యొక విషయమున వీరు బ్రిటిష్ ప్రభుత్వము వారికిని యితర స్వదేశసంస్థానముల వారికిని యగ్రగణ్యులై నిలిచియున్నారు.

మైసూరాయిగా రిటీవల యామె సంస్థానమునకు వెళ్లియుండగా, ఇండియా ప్రభుత్వమున కనుగుణ్యమగు ప్రభుత్వ చట్టమును తమసంస్థానములో నేర్పరచియున్నారు. ఈ నూతన చట్టము ననుసరించి తమ ప్రజలలో మూడింటిభాగము వారు ఎన్నికాధికార ము కలిగి యున్నారు. కొత్తగ యేర్పరచబడిన మంత్రాలోచన స గారే యధ్యక్షురాలై యున్నారు. ఇట్టి విచక్షణులగు ప్రభ మునం దప్పుడప్పుడుండి నందుచే యీదేశములో స్త్రీలక ముందునటుకును, యోగ్యతగల స్త్రీలకు ప్రభుత్వాధికారము చ్చునటుకును కారణమై యున్నది. ఘనమైన మరియు కరమైన యీ మహమ్మదీయ ప్రభ్వీణిగారి పనులవలన కలు ప్రకాశములు స్త్రీజాతికే గౌరవమును గలిగించునవై యు

బర్మాదేశపు స్త్రీలు మేల్కొని యున్నారనుటకు స లేదు. ఇటీవల రంగూనులో జరిగిన సమస్త బర్మాదేశపు స్త్రీల వేశ సభలో, స్త్రీలు శాసన మరియు సంఘీయ సభకు సభ కెన్నిక చేయబడవలయుననియు, స్త్రీలు న్యాయచట్టమును (Law వలసిన దనియు ఇకమీదట ప్రజములను కొనుట మాని దేశహి సంబంధించిన కార్యములకొరకు తమ ద్రవ్యము నుపయోగిం దనియు, తీర్మానించిరి.

ఆ దేశకాలమున నదేసభలవలన జరుపబడిన దేశపక్షపు సమావేశ సభలో, స్త్రీలు శాసనసభ్యులగుట కధికా కలిగియుండవలసినదని తీర్మానించినదే కాక స్త్రీలకు ని నియమమును చట్టములో రక్షచేయబడవలసినదని శాసన స ప్రార్థించియున్నారు. స్త్రీలకు శాసన సభ్యాధికారము క ఆ సభయొక్క తీర్మానమొకటే యుపయుక్తము గాన స్వదేశపక్ష ప్రార్థనననుసరించి స్త్రీల కోయధికారము శాసనసభవారు క దురని నిరీక్షించుచున్నారము. ఈ తీర్మానమును సభ ముందు మొదట తెచ్చినది మిసస్ థైన్‌మాంగ్ (Mr Maung) యనునామె.

అనంతపురం పౌర సభవారు మిస్ క్రిల్లీస్ (Miss Krillies) గారిని తమ సభ్యురాలిగా నియమించియున్నారు. ఆమె వ్యావహారిక మరియు మత సంబంధమైన ప్రసంగములను జేసి అచటనుండు మహిళా భారతీయ శాఖాసమాజమునకు చాలసహాయము చేయుచున్నారు. అనంతపురము ఇటీవల యేర్పడిన పౌరసభయై యున్నది. ఇట్టిసభ, యొక సభ్యురాలిని నియమించుట కోరియుండుట కాలానుగుణ్యమగు మనోపక్వమును సూచించుచున్నది. ఇది చాలమంచిది.

స్త్రీలలో న్యాయస్థానాధికారిణి (Honorary Magistrate) గా నియమింపబడియుండు మిసెస్ కజిన్సుగారు (Mrs Cousins) సైదాపేట బెంచ్ కోర్టులో తమ స్థానమును మొదటి తూరి యలంకరించినపుడు చాల గౌరవ స్నేహములు ప్రదర్శింపబడెను. న్యాయస్థానమునందామెకు స్వాగతమిచ్చినపుడు డిప్యూటీ కలెక్టరుగారును, బెంచ్ కోర్టు అధ్యక్షులును కోర్టు ముఖ్య న్యాయవాదియు సమయోచిత ప్రసంగములంజేసిరి. ఆమెకు స్వాగత మిచ్చుటలో స్త్రీలకే న్యాయస్థానమున స్వాగతమిచ్చినట్లాయెను. పిదప మిసెస్ కజిన్సుగారును, డిప్యూటీ కలెక్టరుగారును, అధ్యక్షుడును, ప్రధానన్యాయవాదియు రోజాపుష్పముల హారములతో నలంకరింపబడిరి. ఆసమయమున అనేక ప్రేక్షకులు వచ్చియుండిరి. వారి ఫోటోలు తీయబడెను. ఆశాస్త్రోక్త సంభవములో సహితము యొక విశేషమును చూపుట ఇండియా దేశమునకు సహజముగనున్నది. అనిత్యములో నిత్యమును సాధించుచున్నది.

...తీయ శాసనసభవారు (Legislative Assembly) గారు ...్యాయవాదుల సవరణచట్టమును (Amendment Bill to ...egal Pracititioner's Act) ఒక సెలెక్టు కమిటీ వారికి ...టచే స్త్రీలు న్యాయవాదులు కాకూడదను నియమమును ...యుట కంగీకరించిరి. విషయ విమర్శనసభలో యీ విషయము ...కు వచ్చినపుడు కొందరుమాత్రమే దీనికి విరుద్ధముగా మాట్లా... అట్లు విరుద్ధముగా మాట్లాడిన వారిలో "మౌల్వీమియా అస..." (Maulvi Mian Asjadulla) గారు చెప్పిన కారణ... ...న యౌవనవతులగు స్త్రీన్యాయవాదినిలు న్యాయాధిపతులను, ...వ న్యాయవాదులను మోహింపచేసి న్యాయమును వదగొట్టెదరు ...దేమి మంచి అనుభవజ్ఞానములను కలిగిన న్యాయాధిపతియొకడు ...మ్మదీయ సభ్యునిపై సూచించిన వాదము న్యాయవాదుల ...జమునకే హానికరమైన నిందయనియు, తెగడబడియు సూచించెను. ...కారణము చాల తుచ్ఛమైనదనియే చెప్పవలెను. ఈ తీర్మానమును ...సన సభ వారంగీకరించినచో స్త్రీలను న్యాయవాదులుగా చేర్చు ...టకు కొక చట్టమును తామే యేర్పరచెదమని ప్రభుత్వమువారు ...రి కావున స్త్రీలకు న్యాయవాదులగు యవకాశము త్వరలో ప్రా... ...చుట నిక్కము.

సర్వజనాంగసమితి, సమస్తజనాంగముల వారిని యేకముగ జేయు ...దినదినమున కెక్కువ యొక్కువశక్తిని పొందుచున్నది. కన్యక ...అపకీర్తిపనులకు తెచ్చుకొను చుండుటను అడివేయుటకు తగిన ...ణాలను త్వరలో యాచరణకు ఇండియా దేశమున తెచ్చు ప్రయ...ము జరుగుచుండుట దీనికొక నిదర్శనమైయున్నది. బ్రిటీష్ సామ్రా...ములో నొక భాగముగానున్న ఇండియా ప్రభుత్వమువారు సర్వజనాంగ సమితియొక్క కొన్ని నియమములను యాచరణకు తేవలసి యున్నది. చెడ్డ పనులకుగాను విదేశ కన్యలను తెచ్చుట నాపివేయుట యవసరమైయున్నది. సమస్తదేశములలోను ఈదుర్నడతను బోగొట్టు నిమిత్తమీ నియమము సర్వజనాంగ సమితివారిచే యేర్పరచబడెను. ఇండియా దేశపు చట్టములో కన్యకకు 16 సంవత్సరములు వొప్పుదల వయస్సుగా యేర్పరచబడి యున్నది. అవయస్సులోపల కన్యలను బలాత్కారముగా చెరిచినచో దండన విధింపబడుచుండెను. స్త్రీ పక్షపాతియని ప్రసిద్ధిగాంచిన మిస్టర్ జోషీగారు (Mr Joshi) యీ వొప్పుదల వయస్సును 18 సంవత్సరములుగా మార్చవలెనని యొక సవరణను భారతీయ శాసనసభలో తెచ్చిరి. మహమ్మదీయ మతము కేవలము శాస్త్రాచార దృష్టిగల హిందూ సభ్యులచే యీ సవరణకు విరుద్ధమైన యభిప్రాయము లివ్వబడెను. తొమ్మిది దేశీయ ప్రభుత్వములలో ఆరు ప్రభుత్వములవారు కన్యకల వొప్పుదల వయస్సును 18 సంవత్సరములకు మార్చుటకు సమ్మతించియున్నారని జోషీగారు సూచించిరి. ఈదేశములో కన్యకలు త్వరగాబుద్ధిమతులు అగుట నిక్కమేగాని 16 సంవత్సరముల కన్యక మానసముతో తనదేహమ... ...మ్మెడి ప్రయత్నముచేయు వారినుండి కాపాడు కొనుటకును సక్రమమైన తీర్మానమును జేసుకొనుటకును శక్తి చాలనదిగా నుండును. ఆస్తి విషయమున కన్యకల వొప్పుదల వయస్సు 18 సంవత్సరములుగా నియమింపబడియుండ నీతి విషయమున మాత్రము 16 సంవత్సరముల నేర్పరచి యుండుట యసంబద్ధమని మిస్టర్ అబ్దుర్ రహీమ్‌గారు వివేకముతో వచించిరి. ఎన్నికలు తీయబడగా సవరణ పక్షమున 48, ప్రతిరోధముగ 43 ఎన్నికలు వచ్చినవి. కన్యకలను కాపాడుట కిదియొక గొప్పజయమని తలచెదము. ఇండియన్ పీనల్ కోడులో 16 సంవత్సరముల మేజారిటీ విషయమైన నియమము దీనివలన మార్చబడవలసి వచ్చును.

మదరాసు పట్టణపు మాతృ మరియు శిశు సంరక్షణ సంఘము యొక్క మూడుమాసముల వృత్తాంతము చదువుటకు చాల యానందకరముగ నున్నది. ఈ యాధిపత్యమున వెరసి 21 స్థానములలో 1500 బిడ్డలు ప్రతిదినము స్నానము చేయింపబడుచు వారి దేహారోగ్యము కాపాడబడుచున్నది. అవశ్యకమై... ...దర్భములలో శిశువులు వారి తల్లులను యొక్కువ పోషణను పొందుచున్నారు. ఒక నెలమున 92 శిశువులు గ్లాక్సో (Glaxo) యివ్వబడుచున్నారు. మంత్రసానులు (Midwives) ను, ఆరోగ్యవిచారకులును (Health visitors) తల్లి బిడ్డల ప్రాణమును గాపాడుటలో చాల సహాయకరముగ నున్నారు. ఇట్టి యేర్పాటు ప్రతియొక గ్రామములోను, పట్టణములోను నడచినచో ఇండియా దేశముయొక్క బాలుర దేహస్థితి పుష్టియగుటయేగాక వారికి సుఖము కలుగును. కలకత్తాలోనుండు జెమ్ షెడ్ టాటాగారియొక్కయు, బొంబాయిలోనుండు సర్ వాడియాగారియొక్కయు మాతృపోషణ మందిరములవంటి ధర్మమందిరము లున్నచో గర్భిణీ స్త్రీలు భీతిపోయి తమ ఇండ్లవద్దయుండునపుడు కలుగు యనేక కష్టములను మరచి కష్టతరమైన ప్రసవసమయములలో నుండవలసిన విశ్రాంతి విచారణలు లభించుట నిక్కము. దానియొక్కువగా చంపునది మనోవంత... ...సాక్షి పత్రములలో 24000 మంది స్త్రీలు ప్రతిసంవత్సరము కనిచచ్చెదరని సర్కారువారి లెక్కలవలన తెలియవచ్చుచున్నది. ఇంతటి యొక్కువ మరణములే దేశమందును లేవు.

చివరకు వంగదేశ మితరదేశములతో పాటు స్త్రీలకు పౌరత్వము నంగీకరించు భాగ్యమును కలిగియున్నది. కలకత్తా శాసనసభ చట్టమును సంస్కరించిన కమిటీవారు స్త్రీలకు ఎన్నికాధికారము నివ్వవలసినదని వ్రాసియుండిరి. ఈ విషయము గత సంవత్సరము బంగాళా శాసనసభలో చర్చకు వచ్చినప్పుడు 38 మంది విరుద్ధపక్షము వారు చేర్చబడినందున మంజూరు కాకపోయెను. ఈసంవత్సరము పూర్వము వలె పలువిధములగు యుక్తులు దానికి విరుద్ధముగా లేచలేదు. గాని దానిపక్షమున 33 విరుద్ధ పక్షమున 33 మంది అభిప్రాయమునిచ్చిరి: అగ్రాసనాధిపతిగారు తమ అభిప్రాయమును స్త్రీల పక్షమున నిచ్చినందున ఆ తీర్మానము మంజూరాయెను.

మహిళా భారతీయ సమాజముతో చేర్చబడియుండు "వంగనారీసమాజము" వారు, శాసన సభ్యులకు విన్నవించినదే గాక గొర్నర్ గారగు లిట్టన్ ప్రభువుగారిని దర్శించి విన్నవించిరి. వారి యుద్యమము సార్థకమైనందుకు చాల ప్రమోదించెదము.

పశ్చిమ దేశపు స్త్రీయగు మి[illegible]గారి ప్రయత్నము వలన కుష్ఠు[illegible] పీడితులగు స్త్రీ పురుషులకు [illegible]న్నచేయుటకును వారిని తిని బాగుపరచుటకును వెడలియుండు యుద్యమమునకు మాచదువరుల గమనము నాకర్షించెదము. కుష్ఠురోగము గుణము కానేరదని యనేకులు తలచి యుండిరికాని ఆధునిక వైద్య శాస్త్రములలో నీ రోగము [illegible] గుణముచేయ వచ్చునని కనిపెట్టి వ్రాసియున్నారు. ఇట్టి చికిత్సలకు సహాయములను కల్పించుట మన పౌరసభల పరోపకారమగు ముఖ్యధర్మమై యున్నది.

నూతన సంవత్సరపు సన్మానపత్రికలో స్త్రీలపేర్లు చేర్చబడియుండుట బహు సంతోషకరమై యున్నది. సన్మాన బిరుదులను (Honours) పొందిన యనేక స్త్రీలు వైద్యశాలలలోను, విద్యాశాలలలోను పనిజేయువారై యున్నారు. మదరాసు గర్ల్సుగైడ్సు కమిషనర్ గారగు మిసెస్ రిచర్డ్సు దొరసానిగారు Mrs. Richards కేజరిహిందను బహుమానపతకమును (Kaiser-i-Hind Medal) పొందియున్నారు[illegible]

బెంగుళూరు మహిళాసేవా సమాజముయొక్క వార్షిక బహుమానోత్సవకాలమున వెయ్యిమంది స్త్రీలును బాలికలును సమాజముయొక్క నూతన మందిరమున సమావేశమై యుండిరనియును, మిసెస్. సి. బి. రామరావుగారు అగ్రాసనాధిపత్యమును వహించియుండిరనియు తెలియవచ్చెను. మిసెస్ చంద్రశేఖరయ్యర్ గారి (శ్రీమతి. పార్వతమ్మాళ్) ప్రోద్యమముల వలన ఈసమాజము యొక్క గౌరవ మర్యాదలు ప్రతి సంవత్సరము వృద్ధి యగుచున్నవి. ఆయుత్సవకాలమున ఆంగ్లేయ మరియు కర్నాటక భాషలలో నాటకములు, సంగీతము బహు చక్కగ నడచినవి. ఆసమయములోను బహుమానమిచ్చు కాలములోను అధ్యక్షురాలు కన్యకలకు సాధ్యమైనంత సానుకూల[illegible]చేసినచో కుటుంబ గృహకృత్య మరియు బాహ్యకృత్య[illegible]లను చక్కగా నిర్వహించుటకు వలయు యోగ్యతను ఈ సమాజము వారేర్పరచి యుండు విద్యాశిక్షణముల ద్వార పొందవచ్చునని నొక్కి వక్కాణించిరి.

భారత మహిళాసమాజము, మదనపల్లి

౧

వార్షికోత్సవము

మదనపల్లె:—— 1922 సంవత్సరమున యీశాఖ సంఘముయొక్క సమావేశములు 52 జరిగినవి. అందులో మత, సాంఘిక, విద్యావిషయములు చర్చింపబడినవి. ప్రతి భానువారం శ్రీకృష్ణ విద్యాలయము లోను యితర సంఘ సభ్యుల యిండ్లలోను సమావేశములు జరిగినవి. యీ సంఘమున 11 మంది సభ్యురాండ్రు ఉన్నారు. కొన్నికొన్ని సమావేశములలో యెక్కువమంది సోదరీమణులు వచ్చుటయును కలదు. అక్టోబరు 14 తేదీన యీ సంఘముయొక్క వార్షికోత్సవము పుష్పతాంబూలాదులతో బాలా వేడుకగా జరుపబడినది.

మ॥ లక్ష్మీనరసమ్మ, ప్రెసిడెంటు

సోదరీ మణులారా! నేను కొన్ని సంగతులు చెప్పుటకు పూనుకొనియున్నాను. అందులో తప్పులు వుండును గాన, ఒప్పులను గ్రహించి తప్పులను మన్నింతురని ప్రార్థించుచున్నాను.

ఇదివరలో ఈపురమునందున స్త్రీలు మీటింగులు జరుపుట గాని, లేక పురుషులు మీటింగులు జరుపునప్పుడు అచ్చటికి పోవుట గాని, బొత్తిగా లేక యుండినది.

సుమారు 26 సంవత్సరముల నాడు శ్రీయుత గిరిరావుగారి సతీమణియగు సౌ॥ కమలాబాయమ్మగారు మాత్రము మీటింగులు జరుపుచుండిరని మాత్రము విన్నాను. ఆమెను చూచి యుండలేదు. ఆమె సుమారు 15, 16, సంవత్సరములకు పూర్వమే కాలధర్మము నొందినది. అప్పటినుండియు యేలాటి స్త్రీల మీటింగులును లేక యుండినది.

1916 సంవత్సరములో మిసెస్. కజిన్సుగారు యీపూరి[illegible]ను స్త్రీల నందరిని, ఒకస్థలమునచేర్చి, మీటింగులు జరు[illegible] క్లాసులు, బ్యాడ్మింటును, [illegible] అల్లడము మున్నగు[illegible] ఏర్పాటుచేసి, స్త్రీ విద్యను కొంతమట్టుకు వృద్ధికి తెచ్చినవార[illegible]ట శ్రీమతి. పద్మాసనమ్మగారు యింగ్లీషు క్లాసులు వగైరాల[illegible]టుచేసిరి. అటుతరువాత శ్రీమతి గిరిజాబాయమ్మగారు, య[illegible]జమునకు సెక్రెటరీగానుండి మల్లుగుడ్డతో పూలహారములు [illegible] రంగులదారముతో, బుట్టలుచేయుట, మున్నగు చాతుర్యమై[illegible]ములను నేర్పుతుండిరి. యీ సమాజమునకు శ్రీమతి. పద్మా[illegible] గారు ప్రారంభదశనుండియు నేటివరకును అధ్యక్షురాలుగా[illegible] అన్ని కార్యములకును తోడ్పడుటయేగాక, యీ సంఘమును [illegible] అభివృద్ధికి తెచ్చియున్నారు. యీసమాజసభ్యులలో సుమారు[illegible] కాలధర్మము నొందుటచేతను, మరికొందరు గ్రామమును[illegible] పోవుటచేతను, యీ సమాజము చాలా క్షీణదశకు వచ్చినది.

పిమ్మట కొంతకాలమునకు అనగా 1921 సంవత్సరమున[illegible] విషయములను తెలిసినవారగు శ్రీమతి లక్ష్మీనరసమ్మగారి[illegible] వచ్చి, సమాజ అధ్యక్షపదవి నంగీకరించియు, యీస[illegible] యొక్క అభ్యుదయమునకు మిగుల తోడ్పడియున్నారు.

యీ సంఘ సమావేశములకు శ్రీకృష్ణ విద్యాలయమును వు[illegible]గించుటకు అనుమతించి, మాకు మిగుల సహాయమును చేసిన శ్రీ[illegible] ఆర్. శేషగిరిరావుగారికి వందనము లాచరింపుచున్నాము.

యిపుడు సమాజమునకు ఆర్. సోనాబాయమ్మగారు సె[illegible]గానుండి సమాజపనులను నిపుణతతో నెరవేర్చు ఆమెకు వం[illegible]దనము లాచరింపుచున్నాము.

వి. సోమమ్మ